Old Catholic Maryland

AND

Its Early Jesuit Missionaries.

BY

Rev. William P. Treacy.

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Early Jesuit Missionaries.

BY

REV. WM. P. TREACY.

Author of "IRISH SCHOLARS OF THE PENAL DAYS: GLIMPSES OF THEIR LABORS ON THE CONTINENT OF EUROPE," ETC., ETC.

Our Holy Father, Pope Leo XIII.,

HAS BEEN GRACIOUSLY PLEASED TO SEND THE AUTHOR OF THIS WORK HIS APOSTOLIC BENEDICTION.

Letter from CARDINAL GIBBONS, Archbishop of Baltimore.

Baltimore,
St. Mary's Seminary,
August 27th, 1889.

REV. DEAR FATHER:—

Your recent publication "Old Catholic Maryland," reaches me during our Clerical Retreat. I beg to thank you for the work, beautifully bound, and treating of a subject of so much interest to the Catholics of the Country, and particulary to those of this Diocese. I also desire to express my sense of gratitude for your kindness in dedicating the work to myself.

I am, Rev. Dear Father,
Yours faithfully in Christ,
J. CARDINAL GIBBONS.

REV. WM. P. TREACY.

Letter from the Rev. John Morris, S. J., the celebrated Author of the "Troubles of our Catholic Forefathers," and several other historical works of great value.

31 Farm Street,
Berkeley Square,
London, W.,
October 9th, 1889.

Dear Reverend Father:

P. C.

I must begin with the Society's salutation to one who has done her such good service. And then I offer you my grateful thanks for the historical account of "Old Catholic Maryland and Its Early Jesuit Missionaries" that I owe to your generous thought of me. I feel greatly indebted to you for your kindness in thus introducing me so fully to Old Maryland. It is a real pleasure to run over pages that are so sympathetically written. You have gone very fully into your subject, and the result is a far more complete record than I could have hoped was possible. I have no doubt that your work is done none too soon, and that documents, on which you have drawn for your materials, will perish before long. It is sad to think how fast they disappear, and it is most fortunate when a diligent writer, like yourself, places their contents in safety, in works as interesting and as historically valuable as this. Thanking you again for the acceptable present you have sent me, I remain, dear Reverend Father,

Yours very faithfully in J. C.
John Morris, S. J.

The Reverend Wm. P. Treacy,
St. Joseph's Rectory,
Swedesboro, New Jersey.

Letter from John Gilmary Shea, LLD., the distinguished historian of the Catholic Church in the United States.

Elizabeth, New Jersey,
August 19th, 1889.

Rev. Dear Friend:—

Getting back from New York to-day, I was delighted to run through your charming little volume: "Old Catholic Maryland and Its Early Jesuit Missionaries." If it can only find its way to our Parish, Sunday School and society libraries, what a world of good it will do. There is so much in the Catholics of Maryland in

colonial days for us to be proud of, and to recall as models for our lives now, and no one has yet undertaken to present the account in popular form. A few scholars know Oliver and Brother Foley; still fewer get a glance at the Woodstock Letters; but there was nothing for the masses until you gave them this delightful little volume. I hope it will sell by the thousand.

Most gratefully,

Your obliged servant in Christ,

JOHN GILMARY SHEA.

REV. W. P. TREACY.

Opinions of the Press.

"To American Catholics, and particularly Marylanders, it will be of great worth and interest. It is full of edifying incidents, narrated in a very interesting manner."—*Irish Monthly.*

"The Author has presented a new and brilliant addition to the history of Christian missions in the United States. And certainly the early apostles of Maryland deserve that their names and their deeds should be recorded with undying fame."—*The Ave Maria.*

"This is a very interesting history of the trials and arduous labors of the devoted members of the Society of Jesus who first planted and watered the seed of divinely revealed truth in Maryland. The work is all the more interesting, too, because of the biographical information it contains respecting the Jesuit Missionary Fathers, and its references to contemporaneous events in England."—*Catholic Standard.*

"This is a most appropriate volume for this Centennial year of American Catholicity. While celebrating this first century of the Church in this country it is most proper that the missionaries, whose blood and labor contributed to its establishment, should not be forgotten. Father Treacy, well known to the reading world, in this his latest volume has brought out a most timely work."—*Church Progress.*

"Father Treacy's work shows that the Jesuit of Maryland was worthy of his confreres whose exploits from Loyola down, wherever the Cross had most to gain or most to lose, are the acme of the romance of religious heroism."—*The Catholic Universe.*

"This is a valuable contribution to American Catholic literature, containing as it does a history of the early struggles of the Jesuit Fathers who came over to this country from England in the *Dove and Ark*, in the year 1633, for the purpose of planting the Cross in the virgin soil of the New World. There is not a dull chapter in the whole book."—*San Francisco Monitor.*

"It is by the publishing of such works as the above that truth must reach the non-Catholics. Spread the truth by every means."—*The Westren Catholic News.*

"It is an interesting and important contribution to the history of Catholic colonization in America. Father Treacy, who is also the author of "Penal Days," was for sometime editor of "The Woodstock Letters," and is a recognized authority on Catholic history in America."—*Philadelphia Daily Times.*

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OLD CATHOLIC MARYLAND

AND

ITS EARLY JESUIT MISSIONARIES.

BY

Rev. William P. Treacy,

AUTHOR OF

"Irish Scholars of The Penal Days," Etc., Etc.

And call to remembrance the works of the fathers, which they have done in their generations ; and you shall receive great glory, and an everlasting name. 1 Mac. : Chap. II., V. LI.

ST. JOSEPH'S RECTORY,
SWEDESBORO,
NEW JERSEY.

TO

His Eminence James, Cardinal Gibbons,

ARCHBISHOP OF BALTIMORE,

THIS BOOK

Is Most Respectfully Dedicated

BY THE

Author.

PREFACE.

The history of our Holy and Divine Religion in this New World is a truly beautiful and heroic story. In pondering over it we are moved to joyfully exclaim: "How beautiful are the feet of them that preach the gospel of peace; of them that bring glad tidings of good things." As we read of whole villages and entire tribes being cleansed in the sacred waters of Baptism, our hearts swell with unbounded gratitude towards the Author of all graces and mercies. Even Protestant writers glow with the fire of admiration as they depict the planting of the Standard of the Cross on the banks of our rivers and along the shores of our great lakes.

What picture, indeed, can be more touching, or more inspiring than that of our early missionaries carving the fair sign of redemption on the tall forest trees; of our black-robed chiefs preaching beside their rustic altars to red groups of savage warriors?

After having closely and calmly examined many old dusty records and yellow manuscripts I feel myself justified in saying that the early apostles of Maryland deserve a brilliant chapter in the History of Christian Missions. Their zeal and fortitude, their devoted charity, their utter contempt of earthly comforts, their patience under wrongs and insults, their heroic conduct in the midst of dire hardships and great dangers, are worthy of the glorious men whose names are justly emblazoned in the histories

of India, China, and Japan. The same spirit that animated the missionaries who first explored the Mississippi, the Ohio and the Illinois rivers, the same spirit that fired the souls of the Fathers as they sailed the great lakes of the North, or the lazy and flower-lined streams of the far South burned steadily and brightly in their apostolic hearts. If martyrdom had presented itself to them they would have as joyously embraced it as did Isaac Jogues in the Mohawk Valley, or as the heroic priests, Lallemand and Brœbeuf, did upon Lake Huron.

At this distant date it is not easy to form a just estimate of the labors, pains and successes of the early missionaries of Maryland. That they were true apostles, that they were men filled with the fire of Pentecost is an undisputed fact. Though they reaped in joy, it may truly be said that they sowed in tears. Their journey to this continent in a miserable sailing-vessel was a fit prelude to the life they were henceforth to lead in the service of the slave and the untutored savage. Here they were to be deprived of the thousand comforts and advantages of the civilization of the Old World. With the poorest mode of conveyance they were obliged to travel over vast tracts of forest-country, and to cross sheets of water that seemed to have no limits. In cases where dispensations were required they had to communicate with an ecclesiastical superior who was separated from them by the waters of the Atlantic. Grave obstacles were often thrown in their way by those who should assist and cherish them. A vile soldiery were glad to hunt them down, while bigoted judges were only too happy to have an occasion to rebuke them, if not to condemn them to punishment. With weary hearts and

bleeding feet they carried on the great work for which they had left their native land. Still they did not grow despondent. They bravely toiled on and kept the Lamp of Faith brightly burning beside the river, creek, and bay, and in the depth of the forest shade. They went around with the cross they loved hanging on their breasts, or shining in their hands, scattering the rich seeds of peace, joy, and virtue. Their apostolate was thrice blessed, and even non-Catholic writers speak as boldly and loudly in their praises as we have ventured to do. "Before the year 1649," says a generous and accurate Protestant historian, "they labored with their lay-assistants, in various fields; and around their lives will ever glow a bright and glorious remembrance. Their pathway was through the desert; and their first chapel the *wigwam* of an Indian. Two of them were here, at the dawn of our history; they came to St. Mary's with the original emigrants; they assisted, by pious rites, in laying the corner-stone of a State; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrim; they taught the religion of *Christ* to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices and successes of her early missionaries."

Though many of the Jesuits would naturally prefer laboring in England during the Penal Times to evangelizing a new country, still this was not the case with all. Many a venerable Jesuit in England, many a novice, many a lay-brother, many a distinguished professor in the colleges of Liége, Watten, Bruges, and St. Omer's longed and prayed to be sent to Maryland.

The story of the poor infidels who dwelt along the shores of the Chesapeake—or as that beautiful bay was known to the Spaniards, St. Mary's—touched many a generous heart in Europe, and when the English Provincial, Father Edward Knott, asked for volunteers for his American Mission, Jesuits, old and young, novices, Brothers, and Priests enthusiastically petitioned to be sent to work for the salvation of the hapless red men. From the letters of those who asked to be sent on the Maryland Mission, we can learn the motives that actuated the first Fathers here, and the spirit that guided them. Some wrote that in going to Maryland they wished to imitate the glorious St. Francis Xavier. Some asked to go there in hopes of winning a martyr's crown. All wished to go, that they might advance the glory of God, and procure the salvation of souls. "Whether I die by sea in my journey, or by land in Maryland," wrote Fr. Christopher Morris from Liége, in 1640, "sure I am I shall have as good, yea more glorious a sepulchre than in Liége. The cause will ennoble the death. The inconveniences of diet, apparel and lodging will be made easy and supportable, by the frequent memory of my Saviour's vinegar and gall, and nakedness, and hard bed of His cross." In the same letter Father Morris said that he more highly esteemed "the teaching of Christ's cross in all senses in Maryland to the most honorable chair either in Liége or all Europe besides." Father Lawrence Worsley wrote to Fr. Knott: "I had no sooner heard the relation of the happy success of our Mission in Maryland, and the great hope of converting souls to their Lord and Creator, but I was surprised with no small joy and comfort; which,

nevertheless, was but little, compared with that which I received when I read those sweet and no less comfortable lines with which your Reverence invited not any one in particular, but all in general, to employ their lives and labors in the undertaking of so glorious an enterprise, of converting souls to God by means of that mission. And to tell you the truth, my joy was so great, that no thought nor word for a long time could come from me which resounded not, 'Maryland.'" Since the letters of St. Francis Xavier were read in the halls of Coimbra, Paris, Rome and Louvain, no letters from distant missions excited so much the zeal and enthusiasm of students and priests as those that came from Maryland. "Maryland" became a loved name, a cherished, a venerated name among apostolic men. "Maryland" became the watch-word among the English sons of St. Ignatius.

The names of many of the priests who attended to the spiritual wants of the Catholics of Southern Maryland are unfortunately forgotten on earth, but we feel confident they are recorded in letters of golden light in the great Book of Life. Certain it is, that, at least for the first hundred years, they were, most of them, confessors of the faith, men who had suffered imprisonment and banishment for loyalty to conscience; men who, like St. Peter, had worn chains for their love of the religion founded by the Crucified One. A great number of them were scholars who had distinguished themselves at the colleges of Rheims and Douay, at Liége and Louvain. Nothing can give us a clearer insight into the character of the early missionaries of Maryland than a careful examination of the libraries they formed. If these libraries can prove anything, they can show that the

first Fathers in Maryland were serious and deep scholars. They seemed to delight in the study of learned and profound works. They daily communed with the ablest thinkers of Europe; they continually feasted on the spiritual works of the most approved ascetic writers. On their tables could be seen the Summa of St. Thomas, the Commentaries of Cornelius á Lapide, the Controversies of Bellarmine, and the Annals of Baronius. That they made a careful examination of the Holy Scriptures is told by the fact that they had in their libraries many Testaments in Latin, Greek, and English. The learning of the missionaries is also shown by the fact that many of them, no doubt while yet students, wrote their notes on the margins of their books in the Greek and Hebrew tongues.

It may not be out of place to note the fact, that many of the early missionaries of Maryland were of gentle blood. Many of them were born in lordly homes, amid the rich and beautiful fields of old England. It is a historic truth, that some of them were lineal descendants of those brave knights who accompanied Richard, the Lion-Hearted, into Palestine, and fought under the red-cross banner on the plains of Ascalon. Some of them could trace their noble pedigree back to the time when William, the Conqueror, landed on the shores of Britain. Not a few of them were allied by blood to one or other of the royal families of the British Empire. But better still, some of their number could count among their kinsmen, heroes who died as martyrs for the faith of Christ. When we call to mind how many of Maryland's missionaries were in youth nursed in the lap of luxury, how they were loved and honored by vast numbers of ser-

vants and dependants, how their every wish was gratified by indulgent parents, we can more fully realize their sacrifice in coming on the mission, we can better appreciate the zeal which enabled them to endure the hardships and trials of their daily toils and duties. Among the missionaries of Maryland, we find a Copley, three Poultons, a Mosely, a Knight, a FitzWilliams, of Lincoln, an Atwood, of Beverie, a Forster, of Suffolk, a Thorold, a Whitgreave, a Molyneux, and several members of the Brooke family.

Neither the "dry powder" of the Puritans, nor the famed claymore of the fanatic Highlanders, who came with the Parliamentarians, could destroy the pure faith handed down from their forefathers to the Catholics of Maryland. Persecution failed, ignobly failed in that favored "Land of Mary." The persecutor and his swords have long since descended into unhallowed graves, "unwept, unhonored, and unsung." Even in the last century, St. Mary's county alone, became the mother of many another Catholic settlement, from Frederick to Kentucky. To-day the children of Southern Maryland keep the priceless pearl of Faith with them in many a home from Boston to the Golden Gate. The descendants of old St. Mary families have become distinguished missionaries in the far regions of the West; they have become prelates of the Church, noted alike for their piety and learning; they have shown themselves laymen, worthy of their grand old Pilgrim Fathers. The chaste daughters of St. Mary's have filled the cells of convents not only in Georgetown, Washington, Baltimore, Mobile, New York and Philadelphia, but also in many a European town and city.

A few words about the custom which prevailed among early missionaries of having *aliases :*

During the Penal Days cruel laws were in force against *Seminarists* and *Jesuits* who dared set foot in England and Ireland. In many cases, the penal laws against Catholic priests were also put into execution in the British Colonies. In order, therefore, to escape detection, Catholic missionaries generally adopted assumed names, and put on various disguises. Outwardly they took upon themselves offices which became only laymen. They sometimes acted in the capacity of coachmen, clerks or booksellers. Often they were forced to assume characters more romantic. A priest was seen in Waterford, Ireland, " with a ruffling suit of apparel, gilt rapier, and dagger hanging at his side." A Catholic bishop was seen in the same city dressed as a Highland piper, and playing martial airs upon the national instrument of Scotland. Sometimes the Fathers assumed military titles, such as colonel or captain. The Very Rev. Father General was occasionally spoken of as, " his Lordship." Fr. Hogan says, in speaking of the Irish Jesuits: " On account of the dangers to which they and the Catholics were exposed, the Jesuit Fathers took or gave false names ; thus Holywood is *Jo. Bus.*, and sometimes Bushlock, Laundrie, the Pilot, etc.; Archer is Bowman, or Bertram's eldest son ; Wise is Barbarossa ; O'Carney is De Franca ; Wall is Philaberto." Fr. Acquaviva, General of the Society, was known as " Claude Merchaunt at Rouen." By a glance at this book the reader will see how common was the practice among the Fathers in Maryland of assuming strange names.

Though the Fathers were often screened by their *aliases*,

it was by means of their strange apparel that they the more frequently escaped the hands of their enemies. We learn from old records that they sometimes attired themselves in the trappings of worldings, put gay feathers in their hats, and wore "scarlet cloaks over crimson satin suits." If we consult old writers we can learn what spies and priest-hunters thought of the adroitness of the Fathers in disguising themselves. Gee quaintly writes: "If about Bloomsbury or Holborn thou meet a good snug fellow in a gold-laced suit, a cloak lined through with velvet, one that hath good store of coin in his purse, rings on his fingers, a watch in his pocket, which he will value at £20, a very broad laced band, a stilleto by his side, a man at his heels, willing (upon small acquaintance) to intrude himself into thy company, and still desiring to insinuate himself with thee, then take heed of a Jesuit of the prouder sort of priests. This man hath vowed poverty. * * * * Many of the Sec. Priests and Friars go as gallantly as these, but the Jesuits have the superlative cognizance whereby they know one another, and that is, as I observed from this time, a gold hat band studded with letters or characters. Perhaps at another time they may have another mark, according to their watch-word given to them."

It may not be out of place to remark here, that there was not much natural pleasure, if there apeared to be somewhat of romance, in the life led by the Jesuits in England during the Penal Days. We cannot help remembering that in a black, strong fortress, not far from the Thames, a hundred grave-like cells longed to receive them. We are still mindful that there were, in Christian London, a sharp axe, and a thick block that thirsted

hourly for Jesuit blood. We have read, too, that when some of these gaily-attired Jesuits were stripped of their finery to be flogged, or to have their bodies quartered and burnt, rough hair-shirts were found close to their skins.

The correspondence of the Fathers in Maryland is often a complete riddle to the uninitiated. Many of the expressions embodied in some old letters that we have seen, will, we believe, forever remain unexplained. In writing to their friends in England the missionaries used figures and metaphors never referred to by our rhetoricians. Even the experts,who made a livelihood by hunting down priests, must have been sometimes puzzled to make out the meaning of some letters which came by unlawful means into their possession. When some of the missionaries wished to intimate that a great number had been baptized, they merely said: "During our journey water was in great demand."

The writer of this little work has used in its preparation, copies of the *Roman Catalogues*, *Annual Letters* by the early missionaries, Baptismal Registers, old records and note-books, private letters, deeds, wills and conveyances. He has also consulted the *Woodstock Letters*, Br. Foley's *English Records*, Dr. Oliver's *Collectanea*, *Dodd's History*, the *Annals of Annapolis*, Father Hogan's *Irish Records*, and the Jesuit Archives of Maryland. To His Eminence, James Cardinal Gibbons, the author is indebted for many facts gleaned from the *Archiepiscopal Archives*. To his esteemed friend, Dr. John Gilmary Shea, the illustrious historian of the Church in America, he gives thanks for valuable assistance.

CHAPTER I.

When the Pilgrim Fathers of Maryland, flying from cruel persecution in England, set sail from Cowes, in the beautiful Isle of Wight, in 1633, they had as companions of their voyage the Jesuit missionaries, Frs. Andrew White, John Altham, Timothy Hayes and Brother Thomas Gervase. The story of their voyage in the Dove and Ark, as told by Father White, is a charming and touching narrative. Before starting, on the Feast of St. Cecilia, "a gentle east wind blowing," they piously consecrated their little fleet to God, the Blessed Virgin, St. Ignatius, and all the Guardian Angels of Maryland. As they dropped down the British Channel, here and there along the shore some faithful and loving friends waved them a parting adieu, and knelt down to invoke blessings upon their heads. At Yarmouth and Hurst Castles they were greeted by cheerful salutes of artillery. Much, indeed, did the exile band need encouragement. A dangerous way spread out before them. Besides the storms and fogs to be faced, other sources of fear awaited them. Turks and Pirates, at the time, everywhere infested the seas and caused terror and dismay in the breasts of even the boldest who had to plough the deep. The protection of God and His Saints seemed the only shield for the poor pilgrims. On one occasion of distress they invoked the aid of St. Clement, and received by the powerful intercession of that Saint the needed succor. Almost every day, after losing sight of land, they encountered

new perils. Still, in the very midst of their trials and dangers they kept heart. Men of Faith never lose courage, never despair. On a pleasant evening, when the waters enjoyed a more than ordinary repose, they had some real, some home-like pleasure in racing with a fine merchant ship called *The Dragon.*

After many delays, and much moving in out-of-the-way directions, the Pilgrims sailed out from the coast of Spain to the Fortunate Isles, and thence steered for Barbadoes. At Montserrat they met a colony of Irishmen who had been banished from Virginia on account of professing the Catholic Faith. After leaving behind them the last of the Caribbee Islands, they at length reached Point Comfort in Virginia. There they remained for a few days. On the 3rd of March they entered the Chesapeake Bay. "We turned," says Father White, "our course to the north to reach the Potomac River. The Chesapeake Bay, ten leagues (thirty Italian miles) wide flows gently between its shores; it is four, five, and six fathoms deep, and abounds in fish when the season is favorable; you will scarcely find a more beautiful sheet of water. Yet it yields the palm to the Potomac river, which we named after St Gregory.

"Having now arrived at the wished-for country, we allotted names according to circumstances. And indeed the Promontory, which is toward the south, we consecrated with the name of St. Gregory (now Smith Point), naming the northern one (now Point Lookout) St. Michaels, in honor of all the angels. Never have I beheld a larger or more beautiful river. The Thames seems a mere rivulet in comparison with it; it is not disfigured with any swamps, but has firm land on both

sides of it. Fine groves of trees appear, not choked with briers or bushes and undergrowth, but growing at intervals as if planted by the hand of man, so that you can drive a four-horse carriage, wherever you choose, through the midst of the trees. Just at the mouth of the river we observed the natives in arms. That night fires blazed through the whole country, and since they had never seen such a large ship, messengers were sent in all directions, who reported that a canoe like an island had come with as many men as there were trees in the wood. We went on, however, to Heron's Islands, so called from the numbers of these birds that abound there. The first island we came to we called St. Clement's Island.

"This island is covered with cedar and sassafras trees and flowers and herbs for making all kinds of salads, and it also produces a wild nut tree, which bears a very hard walnut with a thick shell and a small but very delicious kernel. Since, however, the island contains only four hundred acres, we saw that it would not afford room for the new settlement. Yet we looked for a suitable place to build a fort (perhaps on the island itself) to keep off strangers, and to protect the trade of the river and our bounderies, for this was the narrowest crossing-place on the river.

"On the day of the Annunciation of the Most Holy Virgin Mary, in the year 1634," continues Father White, "we celebrated on this island the first Mass which had been ever offered up in this part of the world. After we had completed the Sacrifice, we took upon our shoulders a great cross which we had shaped out of a tree, and advancing in order to the appointed place, with the as-

sistance of the Governor and his associates and the other Catholics, we erected a trophy to Christ, the Saviour, humbly reciting, on our bended knees, the Litanies of the Holy Cross with great emotion."

The final resting-place chosen by Leonard and George Calvert, brothers of Lord Baltimore, and the two "hundred gentlemen adventurers and their servants" who sailed from England in the Dove and Ark, was the little Indian village, known in Maryland history as St. Mary's City. The fact that this ill-fated town* has almost entirely disappeared has long afforded writers a theme for much beautiful and pathetic description. At present scarcely "a stone is left upon a stone" to remind the visitor that it once existed. A few scattered bricks, and a vault, the very names of whose occupants are unknown, are its only relics now.

We may affirm, without fear of contradiction, that St. Mary's County, in which St. Mary's City was located, is one of the most hallowed spots on this continent. As Mr. Bancroft said, it was at one time "the only home of religious freedom in the wide world."† Dedicated itself to the Virgin Mother, nearly all its rivers and creeks, its farms and villages, its roads, woods, and hills have been placed under the protection of saints and angels. The Mass-bell has been heard for more than two centuries in all its hamlets, and the *Clean Oblation,* which was foretold by the prophet, has been offered up in hundreds,

* "St. Mary's never had more than sixty houses, but the settlers call *town* any place where as many houses are as individuals required to make a riot; that is twenty." Rec. Eng. Prov. Series vii.

† Bancroft's Hist. U. S. vol. I, 246, 247, Boston, 1839.

aye, in thousands of its devout old homes. It has been sanctified by the labors and sufferings of devoted missionaries, and by the faith and charity of a pious and truly Catholic people.

St. Mary's County was, from its first settlement by European colonists, a Catholic colony, and is to this day, thank God, nearly as Catholic as Belgium, Ireland, or French Canada. It is true that the Protestant party, helped by the English Protestant or Puritan government, was, from time to time, in power, and finally, in the Revolution of 1689, gained complete ascendency; still the mass of the people always were Catholic.

Mr. Davis, a Protestant author, writes as follows on this subject:

"St. Mary's was the home—the chosen home—of the disciples of the Catholic Church. The fact has been generally received. It is sustained by the tradition of two hundred years and by volumes of unwritten testimony; by the proceedings of the privy council; by the trial of law cases; by the wills and inventories; by the land-records and rent-rolls; and by the very names originally given to the towns and *hundreds*, to the creeks and rivulets, to the tracts and manors of the country. The State itself bears the name of a Roman Catholic queen. Of the six *hundreds* of this small county, in 1650 five had the prefix St. Sixty tracts and manors, most of them taken up at a very early period, bear the same Roman Catholic mark. The creeks and villages, to this day, attest the widespread prevalence of the same tastes, sentiments, and sympathies."

St. Mary's City was selected as the headquarters of the missionaries. The *wigwam* of an Indian chief was

converted into a place of worship, and thus the poor hut of a savage became the first chapel in Maryland. "As this humble shelter," writes Mr. Bernard Campbell, "must have been too small to admit the colonists, it is most probable divine worship was performed in the open air. How interesting must have been the spectacle presented on the first Sunday after the landing, when the venerable priest (Father Andrew White), assisted by his fellow missionaries, celebrated the Holy Sacrifice of Mass, with all the pomp and splendor which the humble means of the colonists enabled them to impart to the August Rite. Their Church was the great temple of nature; the beautiful river of St. Mary spread her broad and mirror-like bosom at their feet; around them were the deep forests, which, under the gentle influence of spring, had now begun to form the leafy canopy that sheltered our infant church." The idea of Lord Baltimore in sending Jesuits to Maryland was to afford the colonists all the succors and advantages of religion. He thought also of the poor savages who sat in the shades of unbelief. But, no doubt, he gave them only a secondary thought. But the missionaries could hardly be expected to confine their ardent zeal to the little band of settlers at St. Mary's, while the woods around them were dark with the night and gloom of souls who lived in ignorance of all great Christian truths, to whom the clear vision of the Light of the World had never appeared. We know that almost immediately after the landing of the passengers of the Dove and Ark, Father Altham began his work of evangelizing the Indians. Father White, after describing the celebration of the First Mass on St. Clement's Island, thus writes: "Now when the Gov-

ernor had understood that many princes were subject to the Emperor of Pascatawaye, he determined to visit him, in order that, after explaining the reason of our voyage, and gaining his good will, he might secure an easier access to the others. Accordingly, taking along with our pinnace another, which he had procured in Virginia, and leaving the ship (the Ark) at anchor, he sailed round and landed on the southern side of the river. And when he had learned that the savages had fled inland, we went on to a city which takes its name from the river, being also called Potomac. There the young king's uncle, named Archihu, was his guardian and acted as regent in the kingdom ; a sober, discreet man. He willingly listened to Father Altham, who had been selected to accompany the Governor, for I was still kept with the ship's cargo. And when the Father explained, as far as he could, through the interpreter, Henry Fleet, the errors of the heathen, he would ever and anon acknowledge his own ; and when he was informed that we had come thither, not to make war, but out of good will towards them, in order to extend civilization and instruction to his ignorant race, and show them the way to heaven and at the same time with the intention of communicating to them the advantages of commerce with distant countries, he gave us to understand that he was pleased at our coming. The interpreter was one of the Protestants of Virginia, and so, as the Father could not stop for further discourse at the time, he promised that he would return before long. 'That is just what I wish,' said Archihu, 'we will eat at the same table ; my followers too shall go to hunt for you, and we shall have all things in common.' "

In the beginning our missionaries were obliged to reside

at St. Mary's City, and not among the Indians as some of them desired. From their headquarters, however, they sallied forth, from time to time, in order to convert the savages. Love and esteem for the lives of the priests seem to have been the motive which urged the rulers of St. Mary's not to allow them to remain for any long period among the Indians. The Annual Letters for 1637–8, say: "Though the authorities of this colony have not yet allowed us to dwell among the savages, on account both of the prevailing sickness and of the hostile disposition shown by the barbarians towards the English, to the extent of murdering a man from this colony who had gone amongst them for the sake of trade, and also of entering into a conspiracy against our whole nation; still we hope that one of us will shortly secure a station among the barbarians. Meanwhile, we devote ourselves more zealously to the English; and, since there are Protestants as well as Catholics in the colony, we have labored for both, and God has blessed our labors. For among the Protestants nearly all who came from England in 1638, and many others, have been converted to the faith."

Great piety, fervor, and peace soon reigned among the inhabitants of St. Mary's. Many of the leading gentlemen there made the Spiritual Exercises according to the method of St. Ignatius, and became exemplary Catholics. "As for the Catholics," say the Annual Letters for 1639, "the attendance on the Sacraments here is so large, that it is not greater among the faithful in Europe, in proportion to their numbers. The most ignorant have been catechized, and catechetical lectures have been delivered to the more advanced every Sunday; on feast days they

have been very rarely left without a sermon. The sick and the dying, who were numerous this year and dwelt far apart, have been assisted in every way, so that not a single person has died without the Sacraments. We have buried very many, but we have baptized a greater number."

The early government of Lord Baltimore's colony was patriarchal, and all the settlers lived something after the manner of the chosen people of old. It was not until their numbers had considerably increased that they thought of framing a code of laws and establishing a political constitution. In 1635, was convened the first popular assembly of Maryland, consisting of the whole body of "freemen," by which various regulations were framed for the maintenance of good order in the Province. Two years later on, the second assembly of Maryland was convoked. To this council the Jesuit missionaries, Fathers White, Copley and Altham were summoned. The third assembly, was held in 1639, and was rendered memorable by the introduction of a representative body into the provincial constitution.

The infant colony of Maryland found itself surrounded on all sides by evils and dangers. The principal part of Lord Baltimore's followers, as Catholics, could hope for no help, no protection, no friendship from their Protestant parent country. They might well be thankful, indeed, to the rulers of that kingdom for being permitted to forsake without stripes and blows, their ancestral homes and hearths, and their rich and broad domains. Their next-door neighbors, the Virginians, watched them with an eye of envy and hatred. The Indians who surrounded them in the beginning, for the most part, were friendly

towards them; but how long could they rely on the fickle friendship of those red warriors whose "axe," as one of their chiefs truly said, "was always in their hands?"

It is a fact of history, admitted even by Protestant writers, that the Catholic founders of Maryland treated the Indians in the most humane and Christian-like manner. "Governor Calvert," says Kilty, "made a free and fair purchase of the natives with articles suited to their state of life, and brought from England for that purpose. The prudence and justice which dictated this policy in preference to the forcible intrusion which had marked the commencement of the first Southern plantation, appeared to have governed the subsequent proceedings of the Proprietary and his Officers for extending their limits of possession." Still the redmen, sometimes stirred up by jealousy, at other times excited by the deceitful words of desperate plotters, who hated to see the Catholic colony flourishing like a garden, made deadly onslaughts upon the "pale-faced" inhabitants of St. Mary's City.

In 1641 the Indians grew extremely hostile to all who were not of their race. The war whoop of the fierce Susquehannoughs could be heard almost within a bow-shot of the little capital of the Maryland settlement. Their light steps could be heard by attentive ears in all the encircling woods. At dusk, too, their bark canoes could be seen by watchful eyes gliding silently among the tall reeds on the banks of the St. Mary's River. Often the flight of a frighted duck, or the cry of a heron, was the only signal given that the Indian foe was near. We cannot easily picture to ourselves the disturbed condition of life led by the peaceful and virtuous followers of Lord Baltimore during these days. They rested, if rest they could

under such circumstances, with their defensive weapons at their pillows. The missionaries, who had their headquarters at St. Mary's City, shared in all the trials and hardships of the period. For a time, as they were mere prisoners, and could not accomplish the sublime end for which they had come, they thought of removing from the Capital to some place of more security, and in which, or from which, they could carry on their apostolic labors. "Even the devoted and fearless missionaries," says a Protestant writer, "began seriously to think of abandoning their station, and establishing themselves at Potupaco, which was less exposed to the ravages of the cruel and warlike Susquehannough tribe."

About 1644, one year before the arrest of White and Fisher, St. Mary's City was endangered by the rebellion of the pirate Ingle and the desperado Claiborne. The infamous histories of both these bad men are too well known to need a recital here. We allude to them at present as being the probable cause of the removal of the Fathers from the Capital to St. Inigoes. In the above year, when Claiborne took St. Mary's City by force, the missionaries were immediately obliged to fly for safety. It has been stated that they then retired to St. Inigoes. This was a part of the property taken possession of by the Fathers on their first landing with the pilgrims in Maryland.

After some time Claiborne was expelled from St. Mary's City, but he and his Puritan party again succeeded, in 1652, in becoming masters of it. It is not our intention to depict the battles fought between the contending parties from that time to the beginning of 1658, when the Lord Proprietary was once more reinstated in

his lawful rights and authority. But as many of the facts that help to form the history of that period will throw some light upon the story of our missionaries, we shall glance at them in passing.

After the defeat of Governor Stone, in 1655, the Puritans took many distinguished prisoners to Annapolis. Among these were Governor Stone himself, Colonel Price, Captain Gerard, Captain Lewis, Captain Kendall, Captain Guither, Major Chandler and all the rest of the councillors, officers, and soldiers of Lord Baltimore. Among the commanders and soldiers who fought with Governor Stone, we are told, were many *papists*. From these was taken all their " consecrated ware." " The consecrated ware " consisted of " Pictures, Crucifixes, and rows of Beads, with great stores of Reliques." Historians tell us that the Puritans of Providence, now Annapolis, several days after the fight on the Severn, put to death, in cold blood, four of Governor Stone's men. These were William Eltonhead, one of the council, Captain William Lewis, John Legatt and John Pedro. Persecution again raised its " red right hand " in Maryland. The Catholics were prohibited from voting, and it was " enacted and declared, that none who profess and exercise the Popish (commonly called the Roman Catholic) religion, can be protected in this province by the laws of *England* formerly established, and yet unrepealed; nor by the Commonwealth of England, etc.; but to be restrained from the exercise thereof." Liberty was granted to all "provided" it "be not extended to Popery or Prelacy."

The Puritans sacked and plundered the Fathers' Residences at Portobacco and St. Inigoes. The following

is the Annual Letter for 1656: "In Maryland, during the last year, our Fathers have passed safely through grievous dangers, and have had to contend with great difficulties and trials, as well from enemies as from our own people. The English who inhabit Virginia had made an attack on the colonists of Maryland, although their own countrymen, and having guaranteed their lives on certain conditions they carried off the Governor of Maryland, with many other prisoners. Their promise was, however, treacherously violated and four of the captives, of whom three were Catholics, were shot dead. Rushing into our houses they cried out death to the impostors as they called us, determined on a merciless slaughter of all who should be caught. But the Fathers, under the protection of God, passed in a boat before their very faces, unrecognized by them. After which, their books, furniture, and whatever else was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, and with great peril of their lives, they were secretly carried into Virginia, where they now are suffering from the greatest want of necessaries, and can find no means of support. They live in a mean hut, low and confined, not much unlike a cistern, or even that tomb in which the great defender of the Faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience is added, that whatever comfort or aid under the name of stipend was this year destined for them from pious persons in England has been lost, the ship in which it was carried being intercepted. But nothing distresses them more than that there is not a sufficient supply of wine to enable them to offer up the Holy Sacrifice. They have

no servant, either, for domestic use, or for directing their way through unknown and suspected places, or even to row and steer the boat when needed. Often over spacious and vast rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no pilot directing his course than divine Providence."

In 1688, the Orange Revolution swept over England; James was dethroned, and William and Mary took his place. The hopes of the Catholics were dashed to the ground, and these saw with dismay a new reign of terror inaugurated. Catholic schools and chapels were everywhere closed, and priests and schoolmasters proscribed and banned. The next year, 1689, the English Revolution extended to America.

It does not enter into the scope of this book to tell how the Puritans took forcible possession of St. Mary's City. A full account of this sad event may be found in any history of Maryland. Suffice it is to say, that the venerated Catholic settlement was for a time in the hands of the bigotted "Committee of Safety," and that this body passed over the government to Governor Copley. The first act passed by the Assembly convened by this gentleman was one recognizing the title of William and Mary. "The next was an act making the Church of England the established church of the province, and thus putting an end to that equality in religion which had hitherto been Maryland's honor. It provided for the division of the ten counties into thirty-one parishes, and imposed a tax of forty pounds of tobacco upon each taxable person, as a fund for the building of (Protestant) churches and the support of the (Protestant) clergy," Governor Copley died on the 12th of September, 1693,

and Sir Thomas Lawrence, his former Secretary, assumed the government *ad interim* as President until a new Governor should arrive.

A new Governor soon arrived in the person of Francis Nicholson, well known in the histories of New York and Virginia. It is supposed by some that Nicholson was at one time a Catholic. I found, in "The Documentary History of New York," the following sworn testimony to that effect:

Affidavits Against Nicholson.

The depositions of Nicholas Brown, Aged Twenty three Years, the said Deponent declares that he being in the Service of Y^e^ late King Anno One thousand six hundred Eighty Six some time in July and August, did see Frances Y^e^ late lieu^t^ Governor of Y^e^ fort at New York severall times in Y^e^ Masse, but especially two times in Y^e^ Kings tent at Hunsloheath in old ingland, being there to Exercise his devotions, & did Y^e^ same upon his Knees before the Alter in the papaist Chappel, where the Mass was said, that himself, this deponent is ready to Confirm and declare upon Oath in testimony of the truth & have hereunto Set my hand, In New York this 12th day of Septem^r^ Anno 1689.

Signed NICHOLAS BROWN.

1689 the 13th 7^ber^ in New York
Then appeared before me Nich^ls^ Brown & sworn before me the aforesaid to be the truth.

Signed G. BEEKMAN, Justice.

"Soon after his arrival," writes Scharf, "Governor Nicholson convened the Assembly to meet on the 21st of Sep-

tember, not in St. Mary's but at Anne Arundel town, afterwards called Annapolis. This choice foreshadowed the doom of the former city, the cradle of the province; and at this session the removal of the seat of government was decided upon. The reasons alleged for the change were not without weight; but it is probable that the true motives were to be found in the fact that St. Mary's was especially a Catholic settlement, was, beyond other towns, devoted to the proprietary government, and was closely connected with all those ties and associations which it was the policy of the new government to break up. Great was the consternation at St. Mary's at a change which brought her certain ruin, and a pathetic appeal was made to the Assembly to reconsider their action. Pathos and humility were but thrown away on the Lower House, the coarse and almost brutal scorn of whose reply shows the acrimony of the dominant party. Remonstance and appeal were all in vain. The ancient city was stripped of her privileges, of everything that gave her life, and she was left to waste and perish from the earth. Her population departed, her houses fell to ruins, and nothing is now left of her but a name and a memory."

It was in the year 1694, that the seat of government was moved from St. Mary's to Annapolis.

Father Andrew White was born in London, it is said, in the year 1579. Little is known of his early years, but we may well suppose that they were passed in the practice of virtue and in severe application to study. The great evangelist of America comes before us at once in history as a priest crowned with a halo of science and piety. We hear of him as a newly-anointed priest at Douay in 1605, and the following year we see him cast

into prison for the faith, and thence, with forty-six other clergymen, driven into perpetual banishment. He then retired to Catholic Spain and became professor in one of the English or Irish Colleges there. Soon after this he resolved to join the sons of St. Ignatius, and for that purpose left Spain and proceeded to Louvain. Of Father White's novice-home we wrote the following brief sketch, a few years ago, for the *Woodstock Letters:*

Near the *Chateau Cesar*, or Castrum Cæsaris, Louvain, high up on Mont-Cesar, stand three or four private dwellings and a ruined stable. Few, even among the students of Louvain, know that these dwellings occupy the site of the old English Jesuit Novitiate, and that the stable itself was once a part of that hallowed house. When the English Fathers of the Society of Jesus were driven from their own country, in 1607, they rented a house on Mont-Cesar, and used it for a novitiate. This novitiate was opened by Father Parsons, in the same year, with six priests, two scholastics, and five lay-brothers. God gave this novice-home a singular and wonderful benediction—he gave it an apostle and a martyr. While Hugh O'Neill, Prince of Ulster, occupied the Chateau Cesar, near him, in the humble Jesuit novitiate, Andrew White, the future Apostle of Maryland, and Thomas Garnett, a future martyr, were passing their days of probation in prayer, penance and manual labors. As The O'Neill spent several months on Mont-Cesar, and knowing him to be the great Catholic hero of his time, we may take it for granted that he often visited the exiled English priests, and that he often saw the novices, White and Garnett. How proud the old chieftain would have felt had the future destiny of these two young men been revealed to him!

Father White began his novitiate on the first day of February, 1607. Besides Garnett, Father White had for a fellow-novice the illustrious Father Henry More, the historian of the English Province and the great grandson of the martyred Chancellor, Sir Thomas More. Among confessors for the faith, among the descendants, the near relatives of martyrs, the future Apostle of Maryland laid the foundation of his religious perfection and caught the flame that burned in his great heart as he traversed the forests or sailed the rivers of the New World.

Father More faithfully described White's novice-home as seated on high ground, commanding the whole city; below was a walled garden, and on the slopes of the hill pleasant walks among the vines, which were ranged in terraces, and the whole, though within the city walls, as quiet and calm as befitted a house of prayer.

Father White, say the Records of the English Province, passed through the usual probationary exercises of the noviceship with such satisfaction to his superiors that, at the end of two years, after taking first or simple vows of religion, he was at once sent back to the labors and dangers of the English Mission. Nor did he disappoint the expectations formed of him, refusing his labors to none, whether instructing Protestants in the tenets of the Catholic faith, confirming Catholics in virtue, or administering the sacraments, until he was called by obedience into Spain, to labor in the colleges of the English Province there. He was a man of transcendent talents, and filled the offices of prefect of studies, professor of Sacred Scriptures, dogmatic theology, and Hebrew, both at Valladolid and Seville, with great applause, and, as appears by the Catalogues of the English Prov-

ince, had also filled other various responsible offices of his Order, such as superior, minister, consultor, and confessor. The editor of the Maryland Historical Society's pamphlet adds that he was afterwards professor of divinity, first at Douay and then at Liege. The "Summary" of the deceased of the Province for the year 1656, says of the Father that in these employments he gave proof no less of his talents than of his virtues, excelling, we may truly say, in both.

Inflamed with ardent zeal for the salvation of souls, he again petitioned for, and obtained leave to be sent back to the English Mission, where, by his anxious care in the duties of a missionary, he was preparing himself for a glorious death, so often the lot of the priest in those cruel days of exterminating persecution; when it pleased God to call him to a more fruitful application of his labors among the Gentiles, and to choose him as the first apostle to carry the Gospel to the New World.

Justly has Father White been styled the Apostle of Maryland. His evangelical career in that State, as well among the white settlers as among the different Indian tribes, may be pointed to by all Catholics as another proof of the divine commission left to their church to teach all nations, as a proof that the spirit that helped and guided the apostles in their wondrous works has ever lovingly abided with her missionaries. Father White had all the grand characteristics of an apostle, of a man sent of God. He was a teacher endowed with vast learning, a priest who had attained a high degree of sanctity. He was undaunted in the midst of labors, pains, dangers, trials and persecutions. At least twice he was seized by cruel bigots and cast into prison on account

of his devotion to our holy religion. His continual austerities, even while confined in a miserable dungeon, at Newgate, won the admiration and pity of his jailors. His burning zeal knew no bounds, his living, practical charity had no limits. In order to save men, in order to win souls to Jesus Christ, he made himself all to all. He labored among the settlers on the banks of the Potomac and Patuxent Rivers, and down by the Chesapeake Bay, with the same zeal, and fidelity, and joy with which he taught at Seville and Valladolid, or worked for the greater glory of God among the proscribed Catholics who sought his spiritual aid even under the grim shadow of London's black tower. As a fellow-novice of Father Thomas Garnett, martyred at Tyburn; as a spiritual child of the holy Father Robert Parsons, who knew so many dungeons for Christ's love; as a confessor of the faith himself, he called with power and efficacy upon the Pilgrims assembled in their wigwam chapel to love God above all things, and to cling with reverence and affection to the ancient and holy creed of England. But more especially did this truly great and pious priest give undeniable proofs of the apostolic fire that animated him when he treated with the Indians.

The red men were his favorite children, his chosen people. The salvation of these he desired with all the love and ardor of his large, apostolic heart. No labors were too heavy when endured for their sakes, no pains were too acute when suffered in trying to lead them from darkness to light, from error to truth, from Satan to God. He sought them in their villages and on their hunts, in the depths of their forests, and far out on the stormy waters. He learned their difficult language that he might all the

better enter into their feelings, learn their errors and their wants, and lead them into the one true fold. He lost no opportunity, no occasion, of instructing them in the principal dogmas of faith, of preaching to them the Gospel of Peace.

The Annual Letters of the English Province for the year 1656, in recording the death of Father White, state him to have been a man of many extraordinary virtues, and relate that in his last illness he was for a long time so excessively weak that his death was daily expected, he kept often repeating: My hour is not yet come, nor is St. John the Evangelist's day. This answer he would always give to those who advised him to fortify his departing soul with the last sacraments of the church. At length, on the very feast of the "beloved disciple," at his morning's meditation he heard these words interiorily spoken to him: To-day thou shalt be with me. He therefore bade those attending him to call a priest, adding that he must come quickly, for, should there be the least delay, he would be dead before he could receive the last rites. Death, which quickly followed, proved his words true, although when they were spoken there was no more sign of approaching death than there had been for a fortnight before. Father White spent the last years of his life in the family of a Catholic nobleman, and died on December 27th, 1656, in his seventy-ninth year.

The gaoler of Newgate, in which Father White was confined awaiting his trial and probable capital conviction, noticing the rigorous fasts of the holy priest, said one day to him: "If you treat your poor old body so badly, you will not be strong enough to be taken to be

hanged at Tyburn." The Father replied: "It is this very fasting which gives me strength enough to bear all for the sake of Christ."

Father Nathaniel Southwell gives us the following eulogium of Father White: "He was a man no less remarkable for sanctity than for learning; he would frequently take only bread and water for his refection, and defer even that meagre fare until evening. So great was his humility that he voluntarily sought out occasion for self-abjection. So patient was he under bodily sufferings that although laboring under a long and most troublesome infirmity, yet was he never heard to utter a single complaint, but, as far as was permitted him, he would carry himself as one in good health, and in this point he was an admirable counterfeiter. Finally, in all matters of business whatever, in which he was engaged, there seemed to be a certain air of sanctity inspired, so that grave men were not wanting who declared that if they had ever seen a living saint, most assuredly Father Andrew White was the man."

The Annual Letter for 1639 gives the following interesting details: There are in this mission four priests and one coadjutor. All are working in places far distant, with the hope, no doubt, of thus obtaining earlier acquaintance with the native language and propogating more widely the holy faith of the Gospel. Father John Brock, the Superior, with a coadjutor brother, remains in the plantation. Metapawnien, which was given us by Maquacomen, the King of Patuxent, is a kind of store house for this mission, whence most of our bodily supplies are obtained. Father Philip Fisher lives in the principal town of the colony, to which the

name of St. Mary's has been given. Father John Gravenor, lives in Kent Island, sixty miles distant. Father Andrew White is at the still further distance of one hundred and twenty miles, at Kittamaquindi, the metropolis of Pascatoe, having lived since the month of June, 1639, in the palace with the King himself whom they call Tayac.

The cause of the Father's going thither is as follows: We had bestowed much time and labor in the work of the conversion of the King of Patuxent, an event anticipated by us all, both from our recollections of kindnesses received—for he had given to the Society a farm, as has been said—and because he was considered very powerful among the barbarians, on account of his reputation for wisdom and influence. Some of his people had become Catholics, and he appeared himself abundantly instructed in the first principles of the faith, when, lo!—in the inscrutable judgments of God—the unhappy man at first procrastinated, then by degrees grew indifferent, and at length openly broke off altogether from the work he had commenced. Nor this only; but he also gave indications of an hostility against the whole colony not to be misunderstood. Whereupon the Governor, after prudent inquiries, determined, by the advice of his council, that the Father should be recalled from his position with the King, lest the barbarian might give sudden proof of his perfidy and cruelty against him; and also, lest this hostage, as it were, being left in the King's power, the Governor himself might find it difficult to revenge injuries, should the Patuxent at any time declare himself an open enemy.

The conversion of Maquacomen being despaired of,

Father Andrew betook himself to the Tayac of Piscatoway, who treated him very kindly at the first interview, and became so attached to him that he afterwards always held him in the greatest love and veneration, and was unwilling that the Father should use any other hospitality than that of his palace. Nor was the Queen inferior to her husband in benevolence to their guest, for with her own hands she was accustomed to prepare meat for him and bake bread, and waited upon him with equal care and attention.

Soon after the arrival of Father White the Tayac was in danger of death from a serious disease, and, when forty conjurors had in vain tried every remedy, the Father by permission of the sick man administered as medicine a certain powder of known efficacy mixed with holy water, taking care to have him bled the day after by a youth whom the Father always had with him. After that the sick man began daily to grow better, and soon after altogether recovered. Upon this he resolved to be initiated as soon as possible into the Christian faith, and both his wife and his two daughters along with him, for as yet he had no male offspring. Father White is now diligently engaged in their instruction, and they are not slow in receiving the Catholic doctrine, for through the light of heaven vouchsafed to them, they have long since found out the errors of their former life. The King has exchanged the skins, with which he was before clothed, for a garment after the European fashion, and he makes some little endeavor to learn our language.

The Tayac is greatly delighted with spiritual conversation, and seems to esteem earthly wealth as nothing

in comparison with heavenly; as he told the Governor, to whom he was on a visit with Father White while he was under instruction, and who was explaining to him what great advantages could be enjoyed from the English by a mutual exchange of wares. "Verily," he said, "I consider all these things trifling when compared with this one advantage—that through these missionaries I have arrived at the knowledge of the only true God, than which there is nothing greater to me, nothing which ought to be greater." Not long since, when he held a convention of other rulers, in a crowded assembly of the chiefs and a circle of common people, Father White and some of the English being present, he publicly declared it to be his advice, together with that of his wife and children, that, abjuring the superstition of the country, they should all embrace the profession and practice of Christianity, for that the only true Deity is He Whom the Christians worshipped, nor can the immortal soul of man be otherwise saved from eternal death; stones and herbs, to which through blindness of mind he and they had hitherto given Divine honors, being the humblest things created by Almighty God for the use and relief of human life. Having said this, he cast from him a stone which he held in his hand, and spurned it with his foot. A murmur of applause from the people sufficiently indicated that they did not hear these things with unfavorable ears. Thus there is the strongest hope, that, when the family of the King is purified by baptism, the conversion of the whole country will speedily follow. In the meanwhile we heartily thank God for the present happy prospect, and are especially encouraged when we daily behold those idols

to be the contempt of the natives which were lately reckoned in the number of their deities.

To the hope of the Indian harvest are to be added also no mean fruits reaped from the colony and its inhabitants, to whom, on the principal festival days of the year, sermons are preached, and catechetical instructions on Sundays. Our labors are rewarded, for not only Catholics come in crowds, but also many heretics, and this year, twelve in all renouncing their former errors, have been reconciled to God and the Church. Our Fathers are daily occupied in their Divine work, and dispense the sacraments to those who come, as often as circumstances demand. In fine, to those in health, to the sick, to the afflicted and the dying, we strive to be in readiness to afford counsel, relief, and assistance of every kind.

From the Annual Letter for 1640 we learn the following facts: In the mission this year were four priests and one coadjutor. We stated in our last letters what hope we had conceived of converting the Tayac, or the King of Pascatoe. In the meantime, such is the goodness of God, the result has not disappointed our expectation, for he has become a Catholic, some others also being brought over with him, and on July 5th, 1640, when he was sufficiently instructed in the mysteries of the faith, he was solemnly baptized in a little chapel, which, after the manner of the Indians, he had erected out of bark for that purpose and for Divine worship. At the same time the Queen, and her infant, and others of the principal men whom he especially admitted to his councils, together with his little son, were regenerated in the baptismal font. To the King, who was called Chitomacheu

before, was given the name of Charles; to his wife that of Mary. The others, on receiving the Christian faith, had Christian names allotted to them. The Governor, together with his Secretary, and many others, was present at the ceremony, nor was anything omitted which could help the display and which our means could supply.

In the afternoon the King and Queen were united in matrimony after the Christian rite; then the great cross was erected, in carrying which to its destined place the King, the Governor, Secretary, and others, lent their shoulders and hands; two of us in the meantime—Fathers White and Gravenor—chanted before them the Litany of Loreto in honor of the Blessed Virgin. And not long after, the same two Fathers, White and Gravenor, had to bear by no light crosses of their own; for Father White, in performing the ceremonies of baptism, which were somewhat long, had contracted fever from which he only partially recovered, then suffered a relapse, and was ill during the whole winter. Father Gravenor so completely lost the use of his feet as to be unable to stand; after a little he too got better, though an abscess was afterwards formed, which carried him off in the space of a few days, upon November 5th, 1640. (He died at St. Mary's City, and was buried in the graveyard there.)

A famine about this time prevailed among the Indians, owing to the great drought of the past summer; and that we might not appear to neglect the bodies of those for the care of whose souls we had made so long a voyage, though corn was sold at a great price, we considered it necessary to relieve them to the utmost of our power. Amidst these cares, and busied also in settling the affairs of the mission, we passed the greater part of the winter.

On February 15th we came to Pascatoe, joyfully greeted by the inhabitants, who indeed seemed well inclined to receive the Christian faith. So that not long after the King brought his daughter, seven years old, whom he loved with great affection, to be educated among the English at St. Mary's, and to be washed in the sacred font of baptism; she is beginning to understand the Christian mysteries. One of his counsellors also, of whom we have spoken before, desiring that the mercies of God which he had experienced in his own case should be brought to his people, earnestly prays that his wife and children may be led to seek the waters of salvation, which most pious desire, after suitable instruction, will, we hope, by the favor of God, be gratified.

Another King, chief of the Anacostans, whose territory is not far distant, is anxious to come and live as one of us; and from this it is evident that a rich harvest awaits us, on which we may advantageously bestow our labor, though it is to be feared that there will not be laborers sufficient for gathering in the abundant fruits. There are other villages lying near, which, I doubt not, would run promptly and joyfully to the light of the Gospel truth, if there was any one to impart to them the word of eternal life. It is not, however, right for us to be too anxious about others, lest we may seem to abandon prematurely our present tender flock; nor need those who are sent out to assist us fear lest the means of life be wanting, for He who clothes the lilies and feeds the fowls of the air, will not leave those who are laboring to extend His kingdom destitute of necessary sustenance.

Father Andrew suffered no little inconvenience from a hard-hearted and troublesome captain of New England,

whom he had engaged to convey him and his effects, and at whose hands he was, a little while after, in great danger of being either cast into the sea, or carried with all his goods to New England, a place full of Puritan Calvinists. Silently committing the affair to God, he at length safely reached Potomac (commonly pronounced Patemeak). Having cast anchor in this harbor, the ship became so fast bound by a great quantity of ice that it could not be moved for the space of seventeen days. Walking on the ice, as though it were land, the Father departed for the town, and when the ice was broken up, the ship, driven and jammed by the force of its moving fragments, was sunk, but the cargo was in a great measure recovered.

By this misfortune, Father White was detained in his visits as long as seven weeks, for he found it necessary to procure another ship from St. Mary's. But the spiritual gain of souls readily compensated for his delay, since the ruler of the little village, with the principal men amongst its inhabitants, was, during that time added to the Church, and received the faith of Christ through baptism. Besides these persons, one was converted along with many of his friends; a third brought his wife, his son, and a friend; and a fourth, in like manner, came together with another of no ignoble standing among his people. Strengthened by their example, the people are prepared to receive the faith whenever we shall have leisure to instruct them.

Not long after a young empress (as they call her at Pascataway) was baptized in the town of St. Mary's, and is now being educated there, having already become a proficient in the English language. Almost at the same

time the town named Portobacco, to a great extent received the faith along with baptism. This town, from its situation on the river Pamac (the inhabitants call it Pamake), almost in the centre of the Indians, and the convenience of making excursions from it in all directions we have determined to make our residence; the more so because we fear that we may be compelled to abandon Pascataway, on account of its proximity to the Susquehannoes, which nation is the most hostile to the Christians.

An attack having been recently made on a settlemen of ours, they slew the men whom we had there, and carried away our goods, to our great loss.

CHAPTER II.

Father White was ably assisted in all his early undertakings by Father John Altham, *vere* Gravenor, and Father Timothy Hays, *alias* Hanmer.

Father Altham was a native of Warwickshire, England, and was born in the year 1589. He was enrolled among the sons of St. Ignatius in 1623. Before coming to Maryland he zealously served the missions in the Devon and London Districts.

Father Hays was born in Dorsetshire, in England, in 1584. Being already raised to the dignity of the priesthood, he entered a Jesuit Novitiate in 1617. For a long time he was engaged in missionary life in London, where he was exposed to a thousand daily dangers.

From the "Annual Letters" we learn many interesting details concerning the labors of the missionaries, and their mode of life. Thus we learn, that they made many excursions, not only by land, but also by water. One of the Fathers, writing in 1640 says: We have to content ourselves with missionary excursions, of which we have made many this year by ascending the river they call Patuxent, where some fruit has been gained in the conversion of the young Queen of the town, that takes its name from the river there, and her mother; also the young Queen of Portobacco; the wife and two sons of Tayac the Great, as they call him, who died last year, and

of one hundred and thirty others besides. The following is our manner of making these excursions. The Father himself, his interperter, and a servant, set off in a pinnace or galley—two are obliged to propel the boat with oars, when the wind fails or is adverse; the third steers. We take with us a supply of bread, butter, cheese, corn cut and dried before it is ripe, beans and a little flour; in another chest we carry bottles, one of which contains wine for the altar, in six others is blessed water for the purpose of Baptism; a box holds the sacred utensils, and we have a table as an altar for saying Mass. A third chest is full of trifles, which we give to the Indians to gain their goodwill—such as little bells, combs, fishing-hooks, needles, thread and other things similar. We have a little tent also for camping in the open air, as we frequently do; and we use a larger one when the weather is stormy and wet. The servants carry other things which are necessary for hunting, and for cooking purposes.

In our excursions we endeavor, as much as we can, to reach some English house or Indian village, failing in this we land, the Father moors the boat fast to the shore, then collects wood and makes a fire, while the two others, meantime go off hunting. If, unfortunately, no game can be found, we refresh ourselves with the provisions we have brought, and lie down by the fire to take our rest. When rain threatens we erect our hut and spread a large mat over it; nor, praise be to God, do we enjoy this humble fare and hard couch with less content than if we had the more luxurious provisions of Europe. To comfort us God gives us a foretaste of what He will one day grant to those who labor faithfully in this life, and

itigates all our hardships by imparting a spirit of cheerlness, for His Divine Majesty appears to be present ith us in an extraordinary manner.

The Annual Letters also tell us how the Fathers reached in the forests to the Indians, how they baptized rinces and Princesses, and united in the holy bonds of natrimony red Kings and Queens. During epidemics nd famines the missionaries showed in an especial manner to the unhappy Indians the beauty of Christian, hite-robed charity, and the fruits of apostolic zeal. On nore than one occasion the cross of the missioner was the neans of working some stupendous miracle that caused he red warriors to make the woods ring with their houts of "glory to the wondrous God of the Christians."

Brother Thomas Gervase rendered important service o the missionaries, and though only engaged in waiting n the Fathers, and attending as far as he could under he circumstances to their temporal wants, fully shared n the merit of their holy labors, and must ever particiate in the glory of their undertakings. This devoted nan was born in Derbyshire, England, in 1590. Thirtyour years afterwards he entered the Society of Jesus as Temporal Coadjutor. From Catalogues we learn that, n 1625, he was a novice in the London Novitiate, Clerkenwell. It seems that after his vows of religion he still remained in the same house, for four years later on we ind him still in the same place. In 1633 he is mentioned is being employed in humble and useful duties in the Lancashire District. "It is very probable," says the *Collectanea*, "that he is identical with Thomas Latham, the housekeeper at Clerkenwell, mentioned in the report of the discovery of that Residence by the Pursuivants of

the Privy Council in 1628, and committed with the rest to prison." Brother Gervase died of the yellow-fever, in the August or September of 1637. The Annual Letter for that year says, that "after enduring severe toils for the space of five years with the greatest patience, humility and ardent love, he was seized by the disease prevalent at the time, and happily exchanged this wretched life for that which is eternal."

Father Timothy Hays returned to England about the year 1636. That year two other missionaries arrived in Maryland, Fathers John Rogers, *alias* Bampfield, and John Wood. This last-named Father did not remain many months in the Maryland Mission, perhaps on account of ill-health.

Father Rogers was the son of an Esquire, and was born at Feltham, near Frome, County Wilts, in England, about the year 1584. Feltham was his father's seat. He was brought up as a Protestant, but having been taken to the Douay College by Father Bray of the Society, he was converted to the true Faith. He entered the English College, at Rome, in 1604. The following extract is taken from the diary of that College: "1604. John Rogers, of Somerset, near the town of Frome, aged twenty, not yet confirmed, came from Douay with William Worthington and Dingley (Morgan). On account of his weak health, his admission to the College was deferred until the beginning of the following year, when he was admitted among the alumni on January 1, 1605, and took the usual College oaths on the 10th of August following. Having completed his philosophy and theology, he left the College April 21, 1611, and entered the Society. On entering the College he made the following

tement: 'My name is John Rogers. I am twenty ars of age, and was born in a village called Feltham, e property of my father, near the town of Frome, in mersetshire. I received the rudiments of education in rious places, but mostly in a town in Wiltshire, called eytesbury, where I studied humanities for seven years. ience, at my father's wish, I went to Oxford, where I ed half a year in Oriel College. After this I remained home idle for nearly two years, when a soldier named ichard Diar, of the King's body-guard, came to my ther's house, and asked him if he was willing that I ould enter the service of the son of Lord Harrington, ho was Lord-in-Waiting to the Prince. The soldier, aving heard my father's wishes, turning to me asked if was agreeable. 'On one special condition,' I said eaning that I should preserve my religion). 'Thou ilt be *pure* in religion,' he replied (thinking I favored uritanism). 'I refused his offer. At length my uncle, ord Stourton, asked my father what he could do for e, and proposed my entering the service of his wife, ie Lady Stourton. To this my father assented and ommitted me to her charge; and when I had spent a ear there, by chance I met a very aged priest, named ather Bray, who had lived ten years at Douay, and by hose means I was made a Catholic, and I then crossed ver, not without difficulty, to Douay. My father is an Esquire, living upon his own estate; I have only one rother and sister, and myself, the eldest. I have many elatives, some of them Catholics. My father is still a chismatic, and I, myself, was always so until my con- ersion by the above-named aged priest.'"

In 1624 Father Rogers was a missioner in the College

of St. Thomas of Canterbury. In 1655 he was at Watten, then being seventy-two years of age, having spent forty-four in the Society and thirty-four upon the mission. He died at St. Omer's College, on August 7th, 1657.

The summary of the deceased members of the English Province for 1657, thus notices this Father: "Father John Rogers, a learned man, and a very sharp defender of our Francis Suarez. Being translated to the novitiate of Watten in his declining years, he spent much time in prayer, either in his private chamber or else before the Blessed Sacrament in the Church. He was visiting the College of St. Omer by way of recreation, and appeared in perfect health, but was found in the morning dead, yet modestly composed in bed, on the 7th of this month of September." Father Rogers was, with other Jesuit Fathers, sent into banishment in 1618, under the name of John Bampfield. According to Father Edmund Coffin, Father Rogers publicly defended theses of philosophy (metaphysics) with Father John Port (Layton) in Rome. In Brother Foley's sketch of the College of St. Thomas, of Canterbury, we read: "Besides Father Baldwin, eleven of the English Fathers of the Society passed under the charge of the good Count Gondomar into exile: Ralph Bickley, Richard Bartlet, John Bampfield (*vere* John Rogers), Alexander Fairclough, John Falconer, Henry Hawkins, John Sweetman, Francis Wallis, Laurence Worthington, Francis Young and William York. Most of these returned to England to resume their arduous labors, braving alike the dangers of recapture and of certain death if caught."

From some cause or other Father Rogers was not allowed to spend his life in working on the Maryland Mis-

sion. About 1638 he was recalled to England. One year or two before his return, however, the Mission was increased by the arrival of two new Jesuits, Father Thomas Copley, alias Philip Fisher, and Father John Knowles.

Father Knowles was a native of Staffordshire, and was born in 1607. He entered the Society at the age of seventeen. He did not last much more than six weeks in the Mission. The Annual Letters say of him that though young he "possessed remarkable qualities of mind, which gave great promise for the future. He had scarcely spent two months in this Mission, when, to the great grief of all of us, he was carried off by the sickness so general in the colony." The Letters add that "none of the three remaining priests have entirely escaped, yet we have not ceased to labor to the best of our ability among the neighboring people."

In the Colonial records of Maryland we find frequent allusions made to Thomas Copley, Esq. That this gentleman was held in high esteem in Lord Baltimore's new colony, no one of the numerous writers who incidentally refer to him ever seems to doubt. He was more than once invited to take a place at the council-board of the legislators of Maryland. In January, 1637, he was summoned to the "General Assembly held at St. Marie's City," but "Robert Clerke, gent., appeared for him, and excused his absence by reason of sickness." From stray notes found in the "Annals of Annapolis" we learn that he was on intimate terms of friendship with some of the "two hundred gentlemen adventurers" who, in 1633, sailed from England as passengers of the *Dove* and *Ark*. Yet, strange to say, up to a recent date his character and profession were involved in much mystery. Most of our

Catholic authors rightly surmised, from his association with Father White, that he must have been a Jesuit missionary. But they could give very little more information concerning him. Not a few Protestant historians boldly asserted that he was an accomplished agent in the secret service of the sons of Loyola. Sebastian F. Streeter, however, who had access to some reliable documents, says: "Notwithstanding his title of 'Esquire,' Mr. Copley was a Jesuit priest." What rendered Copley still more mysterious, was the fact, that the Maryland Jesuits, in their reports, or Annual Letters, never even once made mention of him. With no small degree of satisfaction, we shall now trace as far as we can, the career of one who has long puzzled historians, and much of whose history has up to these times, been hidden under the assumed name of Philip Fisher.

Father Thomas Copley was born at Madrid, in Spain, about the year 1594. His grandfather, Lord Thomas Copley, Baron of Welles, was son of Sir Roger Copley, of Gatton, in Surrey, and of Elizabeth Shelley, sister to Sir William Shelley, the last English Lord Prior of St. John of Jerusalem. Lord Thomas had to go into exile on account of his steadfastness in the faith, and had much to suffer from the enemies of the old religion. He had to sustain great losses, though he had married one of Sir John Lutterel's daughters—an heir of blood royal. On his mother's side, Father Copley had also a distinguished ancestry. His mother, Margaret Prideaux, was the granddaughter of Margaret Giggs, "a gentleman's daughter of Norfolk," who appears by Margaret Roper's side in Holbein's famous picture of Sir Thomas More's family. The great Chancellor thus referred to Margaret

Giggs in his last letter: "I send now my good daughter Clement, her algorism-stone, and send her and my godson, and all her's, God's blessing and mine." Margaret Giggs, or as she was known after marriage, Mrs. Clement, was a heroic Christian woman. While the Charterhouse monks were in prison, having bought over the gaoler, she daily visited them in their cells. To do this the more securely, she disguised herself as a milk-maid, and carried on her head a basket, which contained meat for the poor captives. Suspicion being aroused, and the gaoler growing afraid of a fatal discovery, she was at length refused permission to enter the prison. But by her importunity and presents, she obtained the gaoler's consent to ascend the roof, and through it, to give some little help to the holy confessors who were bound hand and foot to posts. Mrs. Clement, on account of the growing persecutions in England, retired to the Low Countries—forsaking, for love of conscience, country, living and rents. She died at Mechlin, and her body was laid to rest behind the main altar of St. Rumold's Cathedral. Several of her children survived her. One of her daughters, Winifred, married Sir William Rastall, nephew and biographer of Sir Thomas More. Another daughter was the holy and gifted Mother Clement, Prioress of the Augustinian Nuns of St. Ursula, Louvain. Helen, a third daughter, married Thomas Prideaux, of Devonshire. Of this couple was born Magdalen, an only daughter. This young lady passed a great part of her early life in the peaceful cloister of St. Ursula, Louvain, under the protection and guidance of some of England's noblest daughters. "She had education to many rare qualities, for she was a fine musician, both in song and

instruments, had the Latin tongue perfect, also poetry, and was skillful in the art of painting; a woman, indeed, wise, of good judgment, and pious in godly matters." This accomplished woman was destined to be the mother of the subject of this sketch.

William Copley, the future husband of Magdalen Prideaux, "coming into England" after the death of Lord Thomas, his father, "to enjoy his inheritance, being not twenty-one years of age, and finding that to pass the Court of Wards, he must take the oath of supremacy, not having, as yet, experience how to escape that danger as others do, determined rather than commit such an offence against Almighty God, to venture the loss of all his land for his lifetime, so that he might enjoy freedom of his conscience. Wherefore, behold in this resolution this constant youth, most loyal to God, letteth forth all his leases for small rents, taking fines in the place, so maketh a good sum of money, and over the sea he comes with one trusty servant, and goeth into Spain, where God ordained that he got a pension in respect that his father's worthiness had been well known to strangers." While in Spain, William Copley met Magdalen Prideaux, and took her as his wife.

"In the meantime," says *St. Monica's Chronicle*, "the Queen seized upon William Copley's living, and gave it away to a cousin-german of his that lived in her Court, named Sir William Lane, so that for seventeen years the said William Copley enjoyed not one penny of his estate, but having four children by his marriage, two daughters and two sons, he maintained them only by his pension. At the coming of the Infanta with Albert, the Archduke of Austria, to be princes of these Low Countries, he got

his pension transferred into these quarters, for to be nearer home, and so came to live in these Low Countries."

When Thomas Copley had reached his ninth year, he went with his parents to reside at the ancestral seat at Gatton. Of his boyhood years in England I find nothing recorded. It is almost certain, however, that he received his early education, both secular and religious, from some proscribed priest, who acted as chaplain in his paternal home. The influence of his own family must have, at an early hour, turned his thoughts toward spiritual things, while the story of all that his heroic progenitors had endured for the cause of the ancient religion of England, must have aroused his enthusiasm, and kindled in his young soul the fire of high and generous resolves. The stern laws against Catholic education in England forced him to proceed to the Continent to pursue his higher studies. As his fathers had gone into exile for the sake of their religion, he now went forth into a strange land for the love of knowledge. In 1611, we find him among the students of philosophy at the famous University of Louvain. About one year previous, his two sisters, Mary and Helen, had entered St. Monica's convent in the classic city by the Dyle. These were accomplished and brave girls—worthy descendants of Margaret Giggs. On their way through Southwark they were examined by a Justice of the Peace, and boldly professed their faith, and refused to go to a Protestant church, "because they would not be dissemblers; to be in their minds of one religion, and make a show of another." While young Copley pursued his philosophical studies under some of the most distinguished pro-

fessors of Europe, then at Louvain, we may feel certain that he did not fail to practice those virtues which render a soul pleasing to its Maker. Perhaps, even then he envied the lot of those brave missionaries, who faced the axe and block in the heart of London. We cannot think that he read of the fate of his kinsman, the holy and gifted, and gentle Robert Southwell, without a strong feeling of emulation. At all events, a time came, when he was in the flush and pride of young manhood, when he heard an interior voice that called him away from the vanities of life, that called him to take up his cross and walk in the footprints of his Master. Did he pause, or waver, or grow faint-hearted as many a young man has done when called to a life of penance, mortification and trials? Did he look with terror on the death that, perhaps, awaited him? No, the blood of confessors of the faith, the blood of martyrs ran through his veins, and filled his heart. With a light step and beaming eye, he climbed up the stony stairs that led to St. John's Novitiate, on Mont-Cesar, Louvain, and asked to be enrolled among the sons of St. Ignatius, who were there preparing themselves in prayer and mortification for the death mission in England.

When the English Jesuits were driven from their own country, in 1607, they rented a house on Mont-Cesar, Louvain, and used it as a Novitiate. This Novitiate was opened by the illustrious Father Parsons, in the same year, with six priests, two scholastics, and five lay-brothers. Already one of its novices, Father Thomas Garnett, had shed his blood for the faith. It had sheltered, too, among its novices, Father Andrew White, the future "Apostle of Maryland," and Father Henry More, the his-

torian of the English Jesuit Province, and the great grandson of Sir Thomas More. To this school of martyrs and apostles young Copley begged to be admitted, and was received, and welcomed as a worthy son. He had Father John Gerard as his novice-master. This holy and remarkable priest had had a career of thrilling and romantic interest. It has been said by a recent writer, that his life "is equal to anything which has been published since the days of Defoe." His prison-life, his manifold and skillful disguises, his escapes from spies and priest-hunters, his stolen visits to the faithful nobility and peasants, form a chapter in history which is stranger than any fiction.

After two years of novitiate, Thomas Copley bound himself forever to the service of God by the holy vows of religion. Having completed his theological studies at Louvain, he was raised to the dignity of the priesthood. Though on his entrance into religion, he assumed the alias Philip Fisher, we prefer still to call him by his real name, and so we note that soon after his ordination Father Copley was sent on the English Mission. From Gee's strange composition, *The Foot out of the Snare*, we learn that, in 1624, he was once again in the land of his forefathers. "Father Copley, Junior, one that hath newly taken orders and come from beyond the seas," is in London. The life of Father Copley in England, was replete with pain and peril. There were men in London, at that period, who lived by hunting down priests and religions. Heartless spies were found everywhere. They loitered around inns, hung around the castles and manors of Catholic gentlemen, and ferreted out monks and friars from the most secret quarters. It was a hard task for Jesuits, even beneath their strangest costumes, and in

their most diverse pseudo-avocations, to escape these wretches. It was in that same year of 1624, that Father Henry Morse, on his arrival in England, in quest of souls, was captured and cast into York Castle, in which he suffered from severe hunger and cold for the space of three years. This same zealous priest was, after some years, again taken prisoner and condemned to death. His body was divided into quarters, and exposed on four of the city gates, and his head affixed on London Bridge.

Father Copley was in England during the excitement and troubles which were created by that bugbear—*The Clerkenwell Discovery.* He may, indeed, have been one of those Jesuits who were at that time thrown into prison through the machinations of Sir John Cooke. Father Thomas Poulton, his kinsman, was one of the priests who were committed to the new prison. That Copley's life and liberty were in continual danger, is evident to every one acquainted with the history of the times of which we speak. Doubtless it was owing to great dangers and troubles that he, through the influence of powerful friends in Court, obtained from the King the following document:

"Whereas, Thomas Copley, gentleman, an alien, is a recusant, and may be subject to be troubled for his religion; and forasmuch as we are well satisfied of the conditions and qualities of the said Thomas Copley, and of his loyalty and obedience towards us, we hereby will and require you, and every one of you, whom it may concern, to permit the said Thomas Copley, freely and quietly, to attend in any place, and go about, and follow his occupation without molestation, or troubling him by any means whatsoever for matters of

religion, or the persons or places of those unto whom he shall resort, and this shall be your warrant in his behalf. Given at our palace of Westminster, the 5th day of December, in the 10th year of our reign (1633)."

Though Father Copley did not sail for the New Continent for three years after the *Dove* and *Ark* had entered the Potomac, and the "First Mass" had been offered on St. Clement's Island, still it is likely that from the very beginning he took a deep interest in the Maryland expedition. Lord Baltimore had obtained Jesuits, as we have already seen, to attend to the inhabitants of his new settlement, as well as to the red men who dwelt on the Patuxent River, and along the shores of the Chesapeake. The superior business capacities of Father Copley must have been utilized by Father White and the Catholic colonists before they spread out their sails off the beautiful Isle of Wight. But soon he was called upon to take a more active part in the Catholic colony. In 1636, under the *alias* of Philip Fisher, he was appointed Superior of the Maryland Mission. On arriving in the new field of his labor, he took up his residence at St. Mary's City, the ancient capital of Maryland. The *wigwam* of an Indian chief, which Father White had converted into a chapel, served him as a place of Divine Service. Through the prudence and zeal of Father Copley, great piety, fervor, and peace soon reigned among the inhabitants of St. Mary's. Many of the leading gentlemen there made the Spiritual Exercises, according to the method of St. Ignatius, and became exemplary Catholics. "As for the Catholics," says the Annual Letter for 1639, "the attendance on the sacraments here is so large, that it is not

greater among the faithful in Europe, in proportion to their numbers. The most ignorant have been catechized, and catechetical lectures have been delivered to the more advanced every Sunday; on feast-days they have been very rarely left without a sermon. The sick and the dying, who were numerous this year, and dwelt far apart, have been assisted in every way, so that not a single person has died without the sacraments. We have buried very many, but we have baptized a greater number."

In 1638, Father Ferdinand Poulton, *aliases* John Brock and Morgan, was appointed Superior of the Missions in place of his kinsman, Father Copley. The following year Copley was again named Superior, and resided at St. Mary's City. Father Poulton lived with the Proprietary, at Mattapany, on the Patuxent; Father John Altham on Kent Island, and Father Andrew White in the palace of the Indian king, whom they called Tayac, at Piscataway, on the Potomac, almost opposite Mount Vernon.

Father Copley had, to a great extent, to confine his labors, at least for some years, to the English settlers at the capital of the Province. Most of the Protestants who came from England, in 1638, were converted by him. "To Father Philip Fisher," says the Annual Letter for 1640, "now residing at St. Mary's, the capital of the colony, nothing would have been more agreeable than to labor in the Indian harvest, if he had been permitted by his superiors, who could not, however, dispense with his services. Yet his goodwill is not left without its rewards, for while those among the Indians, of whom we have spoken, are being cleansed in the waters of baptism, as many are, at the same time,

brought back from heretical depravity into the bosom of the Church by his active industry."

In the course of time Father Copley began to make excursions through the country for many miles around St. Mary's. With true zeal he labored for all the settlers and the Catholic Indians, who lived between St. Mary's City and Charles County. In wills and other legal documents I trace his footsteps in places far apart. At Calverton Manor, which stood at the head of the Wicomico, he was always a welcome guest. The proprietor, the Hon. Robert Clerke, loved and esteemed him for his many virtues and shining qualities. At Calverton Manor the zealous missionary occupied a chamber which was known as "The Priest's Room." At the head of St. Clement's Bay he gathered his flock at the hospitable home of Luke Gardiner, who owned a farm there of about two hundred acres. The distinguished Governor, Thomas Green, seems to have had a special regard for him. This gentleman gave him several presents for the benefit of his Church. Cuthbert Fenwick, one of the grand old Catholic founders of St. Mary's, was his intimate friend, and acted for a long time as his trustee. Few names in Maryland history shine with a brighter lustre than Cuthbert Fenwick. "Mr. Fenwick was one," says the Protestant author of the Day-Star, "who breathed the spirit of Copley, of Cornwallis, and of Calvert."

Without having passed through the red fire of persecution, a glory would be wanting to the early missionaries of Maryland, which is never wanting to truly apostolic men. Without their having suffered for justice' sake, we should miss a halo from their heads,

which is never missing from the heads of the heroic followers of the Victim of Calvary. Early, indeed, did the light and glory of persecution shine round about the apostles of Maryland. As the Parliamentary party grew strong in England, so did the violence and intolerance of the Puritans increase wherever the British flag was raised. Even from the very beginning the missionaries and the Catholics in general began to suffer in Southern Maryland from the bigotry and Pope-hatred of the Protestants of Virginia and the "saints" of New England, who were invited to take a peaceful abode among them. Not much more than a decade of years after that memorable day on which Father White, amid hymns and prayers, planted the rude cross on Heron Is'and, "he was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London." Father Copley was taken with Father White and sent back to England in irons. Thus was the seal of a true apostleship put upon his devotedness and labors.

"In 1645," say the Annual Letters, "the civil war was raging in all the counties of England with the most savage cruelty on the part of the Parliamentary rebel soldiers, universally against Catholics. Not a few of the Society were seized and committed to prison. It extended even to Maryland, where some heretical zealots, to curry favor with the Parliament, carried off two of our Fathers, viz: Andrew White and Philip Fisher, whose family name was 'Cappicius.' Both were brought to England and tried, but acquitted on urging that they had not entered England of their own accord, but had been forcibly and illegally brought thither. Father Fisher

boldly returned to Maryland, but Father White was not allowed to do so on account of his advanced age, and he died a few years later in England."

Where Father Copley spent the interval between 1645 and 1648, I know not. Certain it is that he did not return to America before 1648. Perhaps he worked secretly on the mission in England, or probably he resided in some Jesuit house on the old continent. The following letter, addressed to the General of his Order, Father Vincent Caraffa, gives an account of his arrival in Maryland, and we trust is interesting enough to be reproduced in full:

OUR VERY REV. FATHER IN CHRIST:—At length my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks; there I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them. With what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an Angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do His will for the greater glory of His Name. Truly, flowers appear in our land; may they

attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia; this will make it but a two days' journey, and both countries can now be united in one mission. After Easter I shall wait on the Governor of Virginia on momentous business, may it terminate to the praise and glory of God. My companion, I trust, still lies concealed, but I hope will soon commence his labors under favorable auspices. Next year I trust to have two or three other colleagues, with the permission of your Paternity, to whose prayers and sacrifices I earnestly commend this mission, myself, and all mine.

Dated from Maryland this 1st March in the year of God, 1648.

I remain your Very Rev. Paternity's most unworthy servant and son in Christ,

PHILIP FISHER.

Though Father Copley had much to suffer from persecution on the part of the Puritans, and also from pirates and desperadoes like Ingle and Claiborne, who disturbed the peace of Lord Baltimore's colonists, still it is probable that after his return to Maryland he found tranquility around him. In 1649 the great Toleration Act was passed, and all were free to worship God according to the dictates of their conscience.

Father Copley died in 1653. The manner and place of his death are unknown. He sleeps his long sleep, perhaps, in the little burial ground at St. Inigoes', but his grave is a secret unknown to man, and so remains unmarked by cross or stone. Thus mystery in death, as well as in life, hangs around this scion of the Copleys.

Yet not in vain has this devoted priest lived and died. His wigwam-chapel is replaced in many an American city by magnificent churches and marble cathedrals; his little flock has increased to millions; the persecutions he endured have helped to win freedom of conscience for whole peoples; the flowers that he saw bloom have long since attained to fruit—rich and abundant. A grand and flourishing Church has sprung up in fields that he watered with his tears. Though no one can point out his grave in the lonely "God's Acre" of Southern Maryland, it is a consolation to us to remember that his bones rest in a soil over which a white harvest is now ready for the sickle.

CHAPTER III.

In 1638, Father Ferdinand Poulton, *alias* John Brock, arrived in Maryland and became Superior of the Mission. He was a pious and devoted priest.

The Poulton family had several of its members in the Society. Father Ferdinand (whose name in confirmation was John), *alias* John Brooks, or Brock, *alias* Morgan, was the son of Francis Poulton and Ann Morgan. In the Maryland catalogue he appears as John Brock (*vere* Morgan). He had an uncle named Ferdinand Poulton who was at one time a member of the Society, but left about 1623, and was known in England under the *alias* of John Morgan. The Father Ferdinand Poulton of Maryland was born in Buckinghamshire in 1601 or 1603; he was educated at St. Omer's and entered the English College at Rome for higher studies in 1619 as John Brookes, aged 18; he entered the Society in 1622. He was at St. Omer's in 1633, at Watten 1636; was Superior in Maryland under the *alias* of John Brock for several years, beginning with 1638. In 1640 (19th September) Governor Calvert specially summoned him as Ferdinand Poulton, Esquire, of St. Mary's County, to the Assembly. He was accidentally shot while crossing the St. Mary's River, June 5, 1641, says an old catalogue, though Br. Foley has July 5th. Father Poulton was professed of the four vows, December 8, 1635.

There seems to have been a great intimacy between the Calverts and Poultons. I find that William Poulton *alias* Sachervall, a secular priest and brother of Father Ferdinand, was chaplain to Mary Lady Somerset, a daughter of Lord Arundell of Wardour, and sister-in-law to Cecil Calvert Lord Baltimore.

We are glad to be able to give a part of a most interesting and edifying letter from the pen of poor Father Ferdinand Poulton, written only a few weeks before his sad death occurred. After giving some details, most of which are already given in the Annual Letters above cited, Father Poulton continues: "However, shortly after our arrival Father White again fell sick, and has not yet recovered his strength; and indeed I fear that from his age, and increasing infirmities, nature will shortly succumb to such great labors. I will use my utmost endeavors to preserve his life, that this great work of God, the conversion of so many infidels, may prosperously and happily progress, as well because he possesses the greatest influence over their minds, as that he, best of any of the rest, understands and speaks their language. Many of the inhabitants are instructed for baptism, and many of the higher ranks show themselves inclined towards the Christian faith, amongst whom the chief is the King of the Anacostans, uncle of King Patorieck. A few months ago King Pascatoway sent his daughter, who is to succeed him in his dominions, to the town of St. Mary, that she may be there educated among the English and instructed for baptism. Indeed, I hope, by the favor of God, unless our helpers fail, that in a short time there will be a great accession to the Christian faith in these barbarous nations. And this, although on account

of the dearness of corn and the increased expenses and deficiency of living, we are pressed by great difficulties; nor are there here in this colony any who are either able or willing to furnish us with alms, and Divine Providence shows that neither by our own exertions, nor of those for whose salvation we labor, be they Christians or Pagans can we hope for support. However, we have no fear but that He will provide us with necessaries, Who feeds the birds of the air that neither sow nor reap, and Who suppliest the Apostles, whom He sent forth without staff or scrip to preach the Gospel, with everything needful; for the same reason He also of His Divine Providence will see fit to supply His unworthy servants with means of sustentation. The very thought in the Prefect of recalling us, or of not sending others to help us in this glorious work of the conversion of souls, in a certain manner takes away faith in the Providence of God and His care of His servants, as though He would now less provide for the nourishment of His laborers than formerly. On which account our courage is not diminished, but rather increased and strengthened; since now God will take us into His protection, and will certainly provide for us Himself, especially since it has pleased the Divine Goodness already to receive some fruit however small of our labors. In whatever manner it may seem good to His Divine Majesty to dispose of us, may His holy Will be done. But, as much as in me lies, I would rather, laboring in the conversion of the Indians, expire on the bare ground, deprived of all human succor and perishing of hunger, than once think of abandoning this holy work of God from the fear of want. May God grant me grace to render Him some service, and all the

rest I leave to His Divine Providence. King Pascatoway lately died most piously. But God will for his sake, as we hope, quickly raise up seed for us in his neighboring King Anacostin, who has invited us to come to him, and has decided himself to become a Christian. Many likewise in other localities desire the same. Hopes of a rich harvest shine forth, unless frustrated by the want of laborers who can speak the language and are in sound health."

Father Roger Rigby, *alias* Robert Knowles, of whom we have already said a few words, came to Maryland in 1641. This missionary was a native of Lancashire, England, and was born in the year 1608. Having attained his twenty-first year he entered the Jesuit Novitiate at Watten. He was raised to the sublime dignity of the Priesthood in the year 1638, and was then, we believe, sent to labor in England.

1642. In the mission of Maryland for the year just elapsed, we have had only three priests, and of these one was confined by sickness for three months. This was Father Roger Rigby—the other two being Father Philip Fisher, Superior of the mission, and Father Andrew White; all three were sent to different parts for the purpose of collecting more spiritual fruit. The Superior, Father Fisher, remained principally at St. Mary's, the chief town of the colony, in order that he might take care of the English, of whom the greater number are settled there, and also of such Indians as do not live far distant or are engaged in passing backwards and forwards. Father White betook himself to his former station at Pascataway, but Father Roger went to a new settlement called in the vulgar idiom Patuxen, for a

better opportunity of learning the Indian language, also that he might better instruct some neophytes, and scatter the seed of faith along the bank of that great river. This was almost the only fruit of his labors (there).

The severest trials of the missionaries came from the ingratitude and injustice of men styling themselves Catholics. The oppression and hatred of enemies were to be expected. The children of darkness naturally hate the brightness of day, the pure glories of light. But that the sons of the Church should seek to oppress and persecute Her, though, alas! a sin so common in our own days, is a thing not only base and unnatural in itself, but even a crime, the very thought of which causes deep pain in every noble heart, and causes every generous breast to swell with indignation and horror. And so the conduct of some of the Catholics of the colony, who sought to infringe upon the rights of the Church, caused the missionaries the most bitter pangs. A missionary writes as follows from Maryland, in 1642: "One thing, however, remains to be mentioned with a passing notice, viz: that an occasion of suffering has not been wanting to us from those from whom we rather expected protection; who, in anxiety for their own interests, have not hesitated to violate the immunities of the Church by endeavoring to enforce here the unjust laws passed in England, that it shall not be lawful for any person or community, even ecclesiastical, in any manner, even by gift, to acquire or possess any land, unless the permission of the civil magistrate be first obtained. And when our Fathers declared this to be repugnant to the laws of the Church, two priests were sent from England to teach the contrary doctrine. But it ended quite the

reverse of what was expected, for our reasons being adduced and heard, and the matter itself more clearly examined and understood, sentence was given in our favor, and received the full concurrence of the laity generally."

Father John Cooper is mentioned as being in Maryland in 1644, and Father Bernard Hartwell is noticed as dying there in 1646. We are of the opinion that these missionaries were in Maryland in 1642. In a letter for that year we read: "To our great comfort, two new Fathers have recently come to us from England, they have had a bad voyage of fourteen weeks, though it usually does not take more than six or eight. But of these, of their labors and fruits, we shall, please God, speak another time. We hope indeed that it will be abundant, and thus far we may predict much from their present zeal and unity of soul with us."

If these Fathers here alluded to were not Cooper and Hartwell we are at a loss to know who they could have been, as no other new names occur in the Roman Catalogue about that period.

Father Cooper was a native of Hants, and was born in 1610. In his twentieth year he entered the Society of Jesus. In 1645, he was one of those Fathers who were violently carried off to Virginia "to the great damage of religion." He underwent many trials in that place and died there in 1646.

Father Bernard Hartwell was born in 1607, in Bucks, England, and became a Jesuit in 1626. He was employed for some time at St. Omer's College. We find that he served in that college as Prefect and Minister. As already stated he died in Maryland, in 1646.

Father Laurence Starkie probably succeeded Father Copley as Superior. This Father was sometimes called Sankey and Sanchez. There is no doubt that he lived for some time at St. Inigoes with Father Copley. From the fact that his name is often coupled in wills and other documents with Father Francis Fitzherbert's name I conclude that he likewise lived with that Father for some time at Newtown. He was born in the year 1606, and entered the Society about 1636. He was sent to the Lancashire District, in 1638. He arrived in Maryland, in 1649. This was the year in which the great Toleration Act was passed in the Maryland Assembly. The majority of those who made religious freedom the law of the land were Catholics. Some of the Assemblymen who voted for liberty of worship belonged to the Newtown Congregation. We may name among them the unfortunate Walter Peake, William Bretton, Cuthbert Fenwick, Thomas Thornborough, John Mansell of St. Clement's hundred, and the Honorable Robert Clarke. The Catholic settlers of Maryland had been treated as helots in their native land by the "sincere followers of the pure doctrine of the heaven-sent Reformation;" they had since their arrival on the shores of the Chesapeake felt the hatred of the Virginia Protestants; Claiborne and Ingle, both enemies, deadly enemies, to the Faith of Rome, planned and plotted for their utter destruction, and hovered around them like vultures ready to pounce upon them in a moment of weakness; and so they wished to be avenged. And they avenged themselves sweetly, gloriously, triumphantly. They passed the Toleration Act, and the history of mankind will forever proclaim to the world in the

praise it gives them that they are avenged, fully, honorably avenged. Little, perhaps, they dreamed in the moment of their generosity in according to others what had been so long, and so cruelly denied themselves, that their kindness and magnanimity would be ill requited. Yet such unfortunately was the case. Puritans who had been expelled for non-conformity from Virginia and other places, the "Saints" who loved the sword and gloried in the shedding of human blood, but hated the Cross and abominated the purity of holy water, stalked in upon them from the wasted fields of England, and from red scenes of carnage in Ireland, and began to oppress and persecute them. Troopers who had learned canting hymns and fearful oaths in the camp of Carlyle's charming hero, Oliver Cromwell, began to despise their rights, and to trample their benefactors as worms beneath their feet. The missionaries became objects of special hate, and victims not to be spared. The light that shone upon Father Starkie on the day of his arrival was turned to gloom and darkness. As, in England, he found himself proscribed and banned. To evade his enemies he was obliged to adopt every species of disguise. When he wished to visit the gentleman in his manor, or the Indian in his hut, he was obliged to dress as a farmer, or a soldier, and wear a beard that covered his breast. He had to adopt more than one *alias*. At last being betrayed, he was obliged to fly into Virginia where he died in 1657. What this Father and others suffered in Virginia we do not fully know. But from the enmity of Virginia at that period of its history towards Catholics we may easily guess. Forced to live unknown, to hide

their priestly character, to pass as men of the world, they often suffered, no doubt, from hunger and want. In time of sickness they had no kind hand to assist them, no friendly voice to cheer them. They sank amid an accumulation of wrongs, injuries, and miseries, and were cast into the earth by strangers in a foreign land, without a prayer for their souls, without a tear for their sorrows, without a cross to mark their graves.

In a school-book is written "Thomas Sankey, July 3rd, 1608." This can hardly have been Father Starkey's book, as we cannot believe that he wrote his name in it when only two years old. Though nearly everything regarding the life of this Father is now lost, in his own time, however, he seems to have been widely known. In wills, he is sometimes termed the "well-known priest, Father Starkie."

About Copley's time there was in St. Mary's County a gentleman who signalized himself by his many virtues and untiring zeal. His name was so often connected with works of mercy that some Protestant historians have mistaken him for one of the Fathers. We refer to Mr. Ralph Crouch, who, it will be seen from the following account of him, taken from the English Records, was merely a layman while in Maryland: "Brother Ralph Crouch, a native of Oxford, who entered the Society as a temporal coadjutor, was born in 1620, and joined the novitiate at Watten, about 1639. Soon after he left the noviceship, and went to Maryland, where for nearly twenty years he was the 'right hand and solace' of the English Fathers in that laborious and extensive mission. Being a man of some education, he opened

schools* for teaching humanities, gave catechetical instructions to the poorer class, and was assiduous in visiting the sick. He was a man full of zeal and charity, and ready for every good and pious work. Being at length re-admitted to the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was admitted to his vows in 1669. He spent the remainder of his life at Liége, remarkable for piety and patience in sufferings, especially in his last protracted sickness. He died a model of edification to all, November the 18th, 1679, at the age of fifty-nine."

Mr. Crouch while in Maryland was greatly assisted by some other religious laymen. Among these was a surgeon, Henry Hooper. This gentleman, who died about 1650, left a legacy to *Ralph Crouch* for such "pious uses as he thinks fit." Surgeon Hooper is mentioned in the Annapolis Records as one of those who came with Father Copley.

The next Father who labored in Newtown was Francis Fitzherbert, *alias* Darby. "He was a native of Derbyshire; born 1613; entered the Society 1634; and was made a Spiritual Coadjutor, September 15th, 1655. He was camp Missioner at Ghent in 1645; then Missioner in Portugal; afterwards Professor of Moral Theology at Liége, and in 1654 was sent out to the Maryland Mission. Returning from Maryland in 1652, he was sent to the Devonshire District. In 1672, he was in the Oxfordshire District, having been unoccupied for several years, owing to some difficulty in placing him in England." He died at St. Omer's, May 22d, 1687.

* These schools have probably the honor of being the first of their kind established in Maryland.

The following graphic description of Father Fitzherbert's journey to Maryland may prove interesting:

"1654. This year Father Francis Fitzherbert, destined for Maryland, at the first intimation of our Superior, entered without a single companion, but with great magnanimity and alacrity, upon an arduous expedition, and a long and laborious journey among strangers differing wholly in morals and religion. Nor, during his entire expedition, did he lack an abundant harvest of merit, through his confidence in God and his extraordinary patience. Four ships sailed together from England, but were overtaken by a fearful storm as they were passing the Western Isles, and the ship which carried the Father was so shattered that, springing a leak in battling with the continued violence of the sea, the pump became almost useless. Four men at a time, not only from the ship's crew, but from among the passengers also, were kept constantly working at the great pump, each one in turn day and night.

"Having changed the course, their intention was to make sail towards Barbadoes, but no art or labor could accomplish this, and so they decided on abandoning the ship and committing themselves with their wares to the long boat. As, however, the swelling sea and huge waves prevented this also, many a form of death presented itself to their minds and the habit of terror, now grown a familiar thought, had almost excluded the particular fear of death. The tempest lasted in all two months, whence the opinion arose that it did not come from the storm of sea or sky, but was occasioned by the malevolence of demons. Forthwith they seized a little old woman suspected of sorcery, and after examining her with the

strictest severity, they killed her, whether guilty or not guilty, as the suspected cause of all the evil. The corpse and whatever belonged to her they cast into the sea. However, the winds did not in consequence abate their violence, nor did the raging sea smooth its threatening billows. To the troubles of the storm sickness was added next, which attacked almost every person and carried off not a few. The Father himself escaped untouched by the disease, but in working at the pump somewhat too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland."

A regular chapel was probably built in the time of Father Fitzherbert, at Newtown. In the trial of this Father at St. Leonard's Creek, the 5th of October, 1658, one of the charges brought against him was that he tried to force Dr. Thomas Gerrard, the proprietor of St. Clement's Manor, Bedlam Neck, to go to *church* on Sundays. Father Fitzherbert seems to have been a very zealous missionary. This is proved by the very charges * brought against him by the enemies of religion in his time. He was a man of courage and resolve, and we owe him a debt of deep gratitude, on account of the noble course he pursued during his famous trial. Being accused, among other things, of preaching and teaching at Newtown and Chaptico, he neither denied nor acknow-

* We learn from the indictment of Father Fitzherbert that he was fond of preaching to his people, and that he was not unwilling to address even Protestant audiences. He was very zealous in spreading Catholic books and Catechisms all around him. Henry Coursey accuses him of saying that "he must be directed by his conscience more than by the law of any country."

ledged the charge, but defended himself under the plea that "by the very first law of this country, Holy Church, within this province, shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish, amongst which that of preaching and teaching is not the least. Neither imports it what church is there meant; as by the true intent of the Act concerning religion, every church professing to believe in God the Father, Son, and Holy Ghost, is accounted Holy Church here. Because by the act entitled 'An Act Concerning Religion,' it is provided that no person whatsoever, professing to believe in Jesus Christ shall be molested for or in respect of his or her religion, or the free exercise thereof. And undoubtedly preaching and teaching is the free exercise of every churchman's religion. And upon this I crave judgment."

The decision of the court was favorable to Father Fitzherbert. It is given in the following terms: "The opinion of the Board is, that it is neither rebellion nor mutiny to utter such words alledged in the 4th article, if it were proved."

In 1658 Father Thomas Payton came to labor on the Maryland Mission. This Father was a native of Lincolnshire, England, and was born in the year 1607. He entered the Society in 1630. His first priestly labors, we believe, were as camp missioner in Belgium. In 1649 he was employed in the London District, and six years later on we find him employed as missioner in the Hants District. Having spent one year and a half of zealous toils in Maryland, he was obliged on account of special business to return to England. Returning again to his Maryland Mission he died on the voyage, January the 12th, 1660.

CHAPTER IV.

In 1661, that is about twelve years before Father Marquette floated down the Mississippi in his birch-bark canoe, and about twenty-one years before La Salle made his way to the Gulf of Mexico, Father Henry Warren,* *alias* Pelham, completed with distinction his fourth year of theology in one of the English Colleges on the European Continent. Immediately afterwards he was sent on the "happy Mission of Maryland." On his arrival, according to some old documents, he obtained a conveyance of all Church property from Mr. Fenwick to himself, "Mr. Copley's successor." On October the 6th, 1662, he procured the Patent of St. Thomas' Manor from Dr. Thomas Matthews.

Henry Warren was a native of "brave old Kent," in England. He was born in 1635, and was of good family. He was probably the brother of Father William, who, at the age of nineteen, was converted to the Catholic Faith by a priest in England. William was not a Jesuit, as Oliver erroneously states, but a pious and devoted secular priest. It was to him that Father Barton referred when he said: "Father Warren was a man who never sinned in Adam."

* Father Warren was the son of William Warren and his wife Anne Downes. He entered the Society in 1652, being then about seventeen years of age.

Henry, having arrived at his seventeenth year, entered the Society. In February, 1670, he was professed of the four vows. He was in Maryland at the time of his profession, as we find him named Superior of the Mission in 1665. After laboring for some years in Maryland he was recalled to England. During the remainder of his life he was obliged to live in the midst of dangers and hardships. He lived in the midst of persecution. The old block that is now on exhibition in London Tower was then red and wet with the blood of his brethren. He was the minister of a proscribed creed, and went on his duties with a price set upon his head. He was in England during the bloody Revolution of 1688. Just before this unhappy event great efforts were made to gain a firm footing at Oxford for the Fathers. If this could be done great hopes might be entertained of stemming the flood of heresy and corruption that deluged the fair garden of the Church in England. Father Warren was one of the Fathers chosen for this difficult, dangerous, and important task. Among the distinguished Catholics at that time in Oxford were William Joyner, the uncle of Father Thomas Phillips, an author of repute, and John Dryden, who but a short period before had written of the Church as

"A milk-white Hind, immortal and unchanged."

The arrival of William of Orange in England quickly dashed the hopes of the Catholics to the ground. The Revolutionary storm burst forth, and Persecution once more drew its merciless and blood-stained sword. Throughout all England, but especially in Oxford, the

Catholics were hunted down and trampled upon. The following letter from Father Warren, written some time after, will help to give us an idea of the state of things around him. The letter was sent to the Provincial, Father John Clare (Sir John Warner, Bart.), and is couched in disguised terms for prudence' sake:

OXFORD, 2d May, 1690.

HON. SIR:—You are desirous to know how things are with us in these troublesome times, since trade (religion) is so much decayed. I can only say that in the general decline of trade we have had our share. For, before this turn, we were in a very hopeful way, for we had three public shops (chapels) open in Oxford. One did wholly belong to us, and good custom we had, viz: the University (University College Chapel); but now it's shut up; the master was taken, and ever since in prison, and the rest forced to abscond. In Mag. (Magdalen College) we had one good man in a good station, and in time might have had more concern; but now, all is blown over, and our master, Thomas Beckett, one evening was thrown down in the kennel, trampled upon, and had been killed, had not one, upon the noise, come up with a candle. In Christ Church, though we had no man, yet the master was reconciled by us, and in a short time would have taken one (of the Society), but now he is fled, and the shop shut up. In other places all were forced to fly, and ever since to hide for fear of the law. Mr. Luson (Father Edward Levison) was so closely pursued, that he was forced to quit his horse, and by ways full of water and dirt to walk in his boots, twenty-two hours together, sometimes up to the middle, so that before he could reach

any place to rest in security, the blood was settled in his feet. No rents are paid, and worse things we expect, if some better settlement be not soon found out; of which we are still in some hope. Thus, in short, I have sent you what I know, and am, honoured sir,

Your very humble servant,

HENRY PELHAM.

To be a priest in those times, to be a priest who was faithful to his God, required no ordinary courage. He, who, like Father Warren, was true to his vocation during the Penal Days, "that dark time of cruel wrong," was undoubtedly a hero, an apostle, a noble soldier of the Cross. In 1701 we find Father Warren still laboring in the Oxfordshire District. The Catholics at that period who claimed his ministrations were not numerous, but they were far apart, and he was obliged to serve them in secret, and at the peril of his life.

The Superior of St. Mary's Residence, the headquarters of Father Warren, and from which he sallied forth under the cover of night, and in disguise, to attend his persecuted flock, was Father Francis Hildesley, a man "who admirably administered the duties of his office." His co-laborers were Fathers John Alcock, *alias* Gage, Charles Collingwood, Edward Levison, John Mostyn, and Thomas Poulton.

Father Warren was not only a good religious and a fervent missionary, but was also a man of great business capacity. Like Father Copley, he attended to the temporal affairs of the Mission, and like him he was prudent and far-seeing. After a long life of constant toils and sufferings, he crowned his days with a peaceful and

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happy death in the scene of his last labors on June the 7th, 1702, in the sixty-seventh year of his age.

The name of Father Peter Manners appears in the Catalogue for 1664.

I will here take the liberty of citing some extracts from the Maryland Annual Letters:

1669. Two Fathers have charge of the Maryland Mission; a third, Father Peter Manners, was suddenly taken from amongst us in the beginning of his fruitful labors, no less to the regret than to the loss of the inhabitants. To repair our deficiency, two priests and a temporal coadjutor were sent over this autumn, so that the Mission now comprises four priests and three temporal coadjutors.

Father Peter Manners, *vere* Pelcon, who was one of the most zealous of the missionary Fathers, was unhappily drowned in crossing a river. The Provincial, Father Joseph Simeon, has left us the following description of him:

Father Peter Manners was a native of Norfolk, thirty-eight years of age. He spent twelve years in the Society, most of them in the Maryland Mission, with great zeal and fruit. He ended his days on Wednesday in the Easter week of this year (April 24th, 1669), by a sudden but not an unprovided death. Obedience directed him to it, and charity consummated his course, even amidst the waters, which could not extinguish his charity, though they did extinguish his life. For having been summoned to a distant call of duty, whilst crossing a rapid mill-stream, which had become unusually swollen by the rains, he, together with his horse, was carried away by

the torrent and drowned. He was deeply regretted by his people.

John Pennington was born in 1647 in the city of London. Of the Jesuits that he saw in his youthful days he could tell many a strange story. The terrible fate that had befallen many of them whom young Pennington had met did not deter him from following their example. It rather incited him the more to enter their ranks in the hope of one day attaining the martyr's crown. Persecution only adds to the courage and generosity of every true child of the Church. So in his nineteenth year, John Pennington put on bravely and cheerfully the proscribed mantle of the Jesuit, in the Novitiate of Watten.

Watten* is about two leagues distant from St. Omer. In 1625 the English Jesuit Novitiate was removed from Liége to that place. In 1702, Clementia, Countess of Flanders, founded a church at Watten in honor of the Blessed Virgin, St. Nicholas, and St. Richerius; and to this was subsequently attached a College of Regular Canons. On its dissolution, St. Pius V. annexed it to the newly-founded See of St. Omer. With the consent of the Dean and Chapter, and of the Court of Brussels, the Church and Manor, with a revenue of three thousand florins, were conveyed in perpetuity by the Bishop, James

* A report for 1705 observes: Although this house (Watten Novitiate), buried in the remote solitude of the mountain, would seem to be rather devoted to the study of the interior life alone, nevertheless the novices once a week gave catechism and Christian doctrine in the villages to the distance of two or three German miles. On the greater feasts one thousand, and often one thousand two hundred from these villages flocked to the church to receive the holy sacraments, which might well be styled the sanctuary of those rural districts.

Blase, O. S. F., for the Novitiate of the English Jesuits. This grant was ratified by the Father-General Aquaviva in 1612.

At Watten our youth learned to deny himself, to fly from worldly grandeur, and to pant after the glory of God. He was carefully exercised in humble offices that he might learn more thoroughly to understand the virtue of humility of spirit. His hours were chiefly spent in pious reading, and in close communion with his Maker by means of mental prayer.

After leaving Watten Father Pennington was sent to Liége to study his theology at the celebrated Jesuit College in that city. In 1678 he was employed in missionary duty in the College* of the Immaculate Conception (Derby District). From England he was sent out to help the missionaries in Maryland, who stood very much in need of fellow-laborers. During the time he was in Maryland some of the Fathers, to their other duties, added that of teaching. In 1677 a school for humanities was opened by the Society, in the centre of the country. It was directed by two of the Fathers. The Annual Letters say: The native youth, applying themselves assiduously to study, make good progress. Maryland and the recently established school sent two boys to St. Omer, who yielded in abilities to few Europeans when

* About thirty-eight years before Father Pennington's time, Father Henry Wilkinson, in this same residence, was arrested, then committed to prison, and arraigned at the bar, but no sufficient evidence of the priesthood appearing against him, the heretical oath of allegiance was tendered to him, and upon his refusing to take it, he was condemned to the penalty of *præmunire*. After three years imprisonment he was liberated by some soldiers.

competing for the honour of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also, are gathered from thence to bring those regions, which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. Two of the Society were sent out to Maryland this year to assist the laborers in that most ample vineyard of our Lord.

Father John Pennington did not last long amid the fatigues and hardships of the Maryland Mission. He departed this life on the 18th of October, 1685, in the thirty-eighth year of his age. I find him named in some documents as "Mr. John Pennington of St. Clement's Bay." This is sufficient proof that he resided for some time at Newtown.

The name of Father John Matthews appears in the Catalogue for 1691. This Father was born in London, 1658, and entered the Society on the 9th of October, 1677. After having served the Maryland Mission with fidelity and zeal, he died at Newtown on the 8th of December, 1694, at the age of thirty-six years.

Father William Hunter came to Maryland in 1692, and became Superior of the Mission four years later on. Father Hunter was a native of Yorkshire, and was born in 1659. He entered the Society in his twentieth year. After his ordination he spent one year in missionary labors in England. He died in Maryland, August the 15th, 1723.

Father John Hall, another of the missionaries, came to Maryland in 1692. In 1696 we find him named as Procurator. Before 1698 he returned to Europe and appears as Minister and Professor of Casuistry at Ghent

for the years 1700 and 1701. Father Hall died at Ghent on the 9th of July, 1703, aged thirty-nine years.

Father James Gonent, a native of Artois, born in 1653, was not destined by Providence to work in the Maryland Mission. This good Father died on the voyage to America in 1698.

The name of Rev. James Haddock appears in the Catalogue for 1699. His name is also found in some of the old books of the Newtown Library. He belonged to the Order of Minorites of Strict Observance.

Father Matthew Brooke was born in Maryland in 1672. Being already a priest, he entered the Society in 1699. In the Catalogue for 1701 he is mentioned as being at Liége preparing for his examination. He served for a short time in Charles County, and died at St. Thomas Manor in 1702.

Father William Wood came to Maryland in 1700. He was born in Surrey in February, 1671. He entered the Society in 1689, and was professed of the four vows. He took the name of Guillick as his *alias*. Father Wood spent twenty years in the Maryland Mission, in which he died in August, 1720.

Father Richard Kirkham, *alias* Latham, came to Maryland in 1703. This missionary was born in Lancashire on the 31st of July, 1671. He entered the Society in 1691, as Richard Latham, *vere* Kirkham. He is named in the Diary of Mr. Blundell, of Crosby. "Dr. Richard Latham came hither to show the petition which was presented to the Queen by Bernard Howard on behalf of the said Dr. Latham, Mr. Hagerston, etc., March 29th, 1703, and Latham went hence to Liverpool in hopes to take shipping to Virginia, January 29th, 1703. I went

with Mr. Richard Latham to Liverpool and helped him to buy goods." Father Richard died on his return voyage to England from Maryland in 1708.

The name of Father Thomas Percy, a native of Shropshire, appears in the Roman Catalogue for 1682. This Father soon after returned to England, and died in Ghent January 25th, 1685.

Father Henry Cattaway, who also came to Maryland in 1703, was born in Suffolk in September, 1675. He entered the Society in 1693. After spending about three years in the Maryland Mission he returned to England and served the mission in the College of St. Chad, Stafford District, until 1710, when he was sent to the College of the Immaculate Conception, Derby District, and died probably in the same College, March 13th, 1718, aged forty-three years.

Father Thomas Havers appears in the Catalogue for 1705. This Father was a native of Thelton, County Cambridge, born February 28th, 1668. He entered the Society at Watten, September 7th, 1688. In 1701 he was Prefect at St. Omer's College. This Father was of a delicate constitution, and as the Catalogue for 1730 observes, extremely infirm. He died at Watten, May the 16th, 1737.

Father Thomas Hodgson was a native of Yorkshire, born on the 2d of November, 1682. He entered the Society in September, 1703. In 1711 he was sent to the Maryland Mission. He died at Bohemia Manor, Cecil County, Maryland, on the 14th of December, 1726.

CHAPTER V.

In Br. Henry Foley's *Collectanea* we have the following account of another early missionary: Father Edward Tidder, *alias* Edward Ingleby, was a native of Suffolk, born 1630; entered the Society September 7th, 1652, and was professed of the four vows (under the name of Edward Ingleby, according to a list of professions in the archives, but as Edward Tidder, in the Catalogue of the Province), on February 2d, 1672. Being ordained priest April 16th, 1661, he was sent soon afterwards to the Maryland Mission, where he is traced from 1663 till 1667. In 1669 he was missioner, and Procurator or Superior in the College of the Holy Apostles (Suffolk District). In 1679 he succeeded the martyred Procurator of the Province, Father William Ireland, and retained that office for some years, and is named Edward Ingleby in a letter from Father Warner (*alias* Clare), the Provincial, to the Father-General, dated St. Omer's College, June 15th, 1690. (*Anglia*, Stonyhurst MSS., vol. v., n. 110.) The temporal affairs of the Province had been nearly brought to ruin by the persecution in the Oates Plot, and especially by means of a traitor agent, and Fathers Edward Petre and Tidder made great efforts to gather up the scattered fragments. Great difficulty is expressed in the above letter of finding means to support the members of the Province, who were either lying in prisons, or had no

patrons to whom to resort, for many of the noblemen and gentry who formerly retained a chaplain, were then afraid or unable to do so, both on account of their reduced means and of the dangerous times. August, 1678–91, he retired for a short time in concealment, and ventured back again in November following, as the Provincial expresses in a letter to the Father-General, November 7th, 1679. (Father John Warner's Note and Letter-Book.) In September, 1679, he was appointed Vice-Rector of St. Ignatius' College, London (Id.). He is mentioned in several other letters of the Provincial in the same Note and Letter-Book. He went to reside at the New College in the Savoy, Strand, May 24th, 1687. (See *Records* S. J., vol. v., p. 265.) He was Vice-Provincial in England in 1690, and his death is recorded in the Necrology of the Province, in the name of Edward Ingleby, in London, January 2d, 1699.

Father George Pole appears in Maryland in 1668. This Father was a native of Derbyshire, and was born in 1628. He entered the Society in 1656. In 1658 he was missioner in the Yorkshire District, and during 1665 in the adjoining Residence of St. John (the Durham District). He died in the Maryland Mission on the 31st of October, 1669.

We will give here the copy of a letter from Father Joseph Simeons, Provincial, to the Very Rev. Father-General, recounting the death of Father Pole:

Very Rev. Father in Christ, Pax Christi:

On the 31st of October, 1669, died in Maryland, Fr. Geo. Pole. He volunteered himself two years before for that arduous Mission in America, having in the preced-

ing year, when the plague raged in London, heroically devoted himself to the service of the afflicted. If anything else in his praise can be collected, it shall later on be put into the form of a eulogy. In the meantime, I humbly beg your Paternity to be pleased to order the usual suffrages for the repose of his soul. Since the Superior of Maryland writes word that Ours, on account of their fewness in numbers, are worn out with overwork, the sick even, as was the case with Father George Pole, being obliged to assist the dying, I humbly ask your Paternity to allow the Provincial to send there some who have finished their studies.

Your V. Rev. Paternity's humble Serv't in Christ,

JOSEPH SIMEONS.

LONDON, 28th Feb., 1669.

According to the Annual Letters for 1671, Father William Pelham died in the Maryland Mission in that year. This missionary was born about the year 1624, in Suffolk, England. He entered the Society in 1643. Twelve years afterwards we find him zealously laboring at the College of the Holy Apostles.

The Fitzwilliams of Lincoln, England, gave some distinguished members to the Society of Jesus. William, George, and John, *alias* Villiers, were probably brothers by blood, as well as by the holy ties of the religious profession. Father George made his studies at the English College, at Rome. The other two brothers pursued their studies both at St. Omer's and at the Eternal City. William leaves us the following statement: "My true name is William Fitzwilliam. I am son of William Fitzwilliam and Frances Hilliard, both Catholics

and of distinction. I was born in Lincolnshire. I have no relatives surviving on my father's side, and have an only sister married to Lord Percy. On my mother's side are two uncles and two aunts living in the County of Suffolk. But for the oppression of Catholics by the heretics, my parents would be living in very good circumstances."

Father John Villiers made his Novitiate at Watten. Soon after his ordination he was sent to the Maryland Mission where his death occurred on the 30th of October, in the year 1665.

Father Francis Pennington was born in Worcestershire in 1644, and entered the Society in his twentieth year. He, in company with Father Nicholas Gulick and two lay-brothers sailed with the royal fleet from London in 1675. They arrived safely in Maryland towards the end of autumn. Father Pennington soon became noted for his zeal and prudence, and was chosen, in 1684, to succeed Father Michael Forster as Superior of the Mission. His days were cast in evil times. He was Superior of Maryland during the Protestant Revolution of 1689. He witnessed all the horrors of that black time. His heart must have often bled to see the fatal triumphs of the enemies of religion, to see churches desecrated, to see his people persecuted and his priests "hunted down like wolves." To add to the sorrows of Father Pennington he saw some of his dear fellow-priests dying at their posts around him.

Though the *Collectanea* says that Father Francis Pennington died on his passage back to Europe, I learn from an old document before me that he expired on the 22d of February, 1699, in the house of Mr. Hill, in Newtown.

It is probable that he was taken suddenly ill while visiting some members of his congregation.

Father Nicholas Guillick was a native of Rouen, and was born in 1647. In his twenty-second year he entered the Novitiate at Watten. In 1675 we find him as missioner at Watten, but even then destined by his Superior for the Maryland Mission.

Among the missionaries in Maryland in 1677, was Father Thomas Gavan, who is thought, with much reason, to have been the brother of Father John Gavan, who suffered at Tyburn on June the 30th, 1679. Father John "was a man of remarkable talent, and a noted preacher, and was called the silver trumpet, from his sweet and clear intonation of voice." The missionary, Father Thomas Gavan, was probably of the Norrington-Wilts family. He was born in London in 1646, and became a Jesuit novice in 1668. After having labored for some years in Maryland, he returned to England in 1685, and served the Mission of Thelton, in the College of the Holy Apostles, for some time. He was then sent to the Hampshire District, and subsequently to the College of St. Francis Xavier (the Hereford and South Wales District). He died piously in Lincolnshire, on June the 4th, 1712.

Father Michael Forster, *alias* Gulick, comes before us in the annals as Superior of Maryland in 1678. This missionary belonged to a truly Catholic family of distinction who suffered much on account of their fidelity to the ancient Faith. His father, Mr. Henry Forster, who, after the death of his wife entered the Society as a Coadjutor Brother, "was a man of birth, and highly connected in the County of Suffolk. He was one of the six chil-

dren of Christopher Forster, Esq., of the Parish of Copdoke, in Suffolk, by his mother, Elizabeth Rookwood, of the ancient family of that name. He married the eldest of three co-heiresses, daughters of a Mr. Mason, of the County of Huntingdon, and had twelve children. The nine who survived infancy, namely, six daughters and three sons, all entered religion."

Christopher Forster and Elizabeth Rookwood, the grandparents of this missionary, "were both persons of unspotted fame and reputation, and great sufferers for their religion, both as to imprisonment and loss of means." Their son, Henry, the father of our missionary, was a model of every virtue both in the world and in religion. He "was one of those several Catholic families who compounded with the King not to be molested from abroad upon the account of religion, and thus he and his wife enjoyed themselves in all peace and prosperity from about the twenty-fourth to the forty-second year of his age, in as well a regulated family as any doubtless in England, keeping always an open chapel as long as the times did allow it, and Mass constantly about eight in the morning; and at four after dinner on Sundays and Holidays Vespers of the Divine Office, read by the priest, and always at nine at night the long litanies, and in Holy Week the whole office of the Church with all its ceremonies." But great trials and troubles came at last. The mother of our missionary passed away suddenly on Good Friday, about the hour of Tenebrae. She left behind her nine children—"three sons and six daughters—whereof *Michael*, the least and last, had scarce a year old complete. But this," writes one of Mr. Forster's sons, "was as it were only a little

prologue to the grand scene which soon followed, the cruel wars not long after breaking out, and a great persecution against Catholics, whereof my father had his share. What stories were not raised against him? of armies under ground which he had trained up in his court by night; of I know not how many cooks, who after having dressed and served in a vast number of oxen, and not so much as a bone coming out again for them to pick, all quitted his house and service; and the maid of the parson of the next parish was said to have taken her oath that she saw a cart load of bright armor enter in our great gate, which vain and false report gained so much upon sober men, that three nights together our house was beset by men sent by the Chief of Ipswich for to discover the hidden arms, etc., but the rabble of Ipswich was so incensed thereby, that they could scarce be kept from gathering into a head to come and pull down the house over our heads, lest we should cut their throats with the hidden army, and what they long threatened, six or seven thousand not long after of the rabble, out of the associated counties did in a manner effect, our house being the fourth they rifled and defaced, in so much so, that one Squire Blosse, a Protestant neighbor, coming to see it afterwards could not forbear weeping. Indeed, my father had this advantage over his fellow-Catholic neighbors who complained more of the insolence of their own parishioners than of those who came afar off, whereas the whole parish urged and offered to take arms to withstand the rabble, and defend our house, which my father refused, to hinder the mischief which might thence acrue to the parish itself, choosing rather to see his house and self perish than to permit any harm to happen to any one

of them, resolved according to the example of others of his Catholic neighbors to abandon all to God's holy Providence; but the parish would not rest here, but came in the night with carts to transport the chief movables to their own houses, to which my father consented in part, fearing lest finding the house wholly unfurnished it might occasion their own plunder."

It would be going beyond the purpose of this book to recount all the trials and sufferings of Mr. Henry Forster. It will be sufficient to say that the rabble endeavored to catch that worthy gentleman in order to be able to burn him to death in one of his own rooms; that his estate was sequestrated, and that being thus reduced in circumstances he was obliged "to break up house-keeping, and let out half the manner (manor) house, with tillage to a tenant, and make money upon his own stock to live upon in the other part of the house, as it were privately, reducing his family of some twenty, to himself, nine children, and one maid, and priest when at home." After an endless series of persecutions, Mr. Forster determined to leave England and go into exile. He retired to Belgium. After spending some time at Antwerp he removed to Brussels, where he lived for nearly three years. During this period "he dieted himself and Michael with Mr. Bedingfield, but put his daughters to pension among the Devotes, and not into monasteries, not to seem to thrust them into religion, but to leave it wholly to God and their own choice."

Michael, at a very early period, was sent to St. Omer's to make his studies. On the 30th of October, 1659, being then about eighteen years of age, he was admitted an Alumnus of the English College in Rome. On the 5th

of April, 1660, he left the College and entered the Society at Watten. According to the *Collectanea* he came to Maryland in 1669. He died in Maryland on February the 6th, 1684. Father John Warner, Provincial, in a letter to the Very Rev. Father-General, dated August the 20th, 1680, mentions a report that a school had been established in Maryland, of which Father Michael was Superior, in which they taught humanities with great success.

One of the teachers in this early school was Thomas Hothersall, an Approved Scholastic, who went by the *alias* Slater. Mr. Hothersall was the son of William Hothersall and his wife Ann Slater, both of the middle class of Society. "The Slaters," says a note in the *Collectanea*, "were a good Catholic yeoman family, Thomas Slater appearing in a list of non-jurors in 1715, as holding an estate at Grimsargh, adjoining the township of Hothersall. They were, later, connected by marriage with the Heatleys of Brindle Lodge." Thomas was probably the uncle of Father William Hothersall, who was the last Jesuit Rector of the English College, Rome, from 1766, until the Suppression in 1773. Mr. Thomas Hothersall was born at Grimsargh, and had one brother and two sisters. He was always a Catholic, and made his studies at St. Omer's College. He became a Jesuit on the 20th of June, 1668. From the Catalogue we learn, that though he studied theology, he was never ordained priest. Two of this old Catholic and loyal Lancashire family, the Hothersall family, probably uncles of Thomas, lost their lives in the service of their Sovereign in the civil war. These were George, a lieutenant at Liverpool, and John, a captain at Greenhalgh, Lancashire. Mr.

Thomas Hothersall died in Maryland, in the year 1698, aged 56 years.

1671. In the mission of Maryland this year, are two priests and two temporal coadjutors. The mission bears no little fruit, as we learn from the last letters, and its fruit would be still greater were the labourers more in number. Few are living of those sent in former years. Two died this year, Father William Pelham and Thomas Sherborne, a lay-brother. There were fifty converts, many of high note, and fifty-four were baptized.

1672. Two priests and two lay-brothers have laboured diligently in the conversion of heretics and in strengthening and instructing Catholics, and no little fruit has been gained by them this year.

Since the last account seventy-four converts have been made and one hundred persons baptized.

1673. This year there were two priests, and a lay-brother who attended to the temporal affairs of the mission, whilst the Fathers devoted their labours chiefly to confirming the Catholics in their faith, and instilling unto them the principles and practices of piety. They treated also occasionally with the Protestants, of whom they have reconciled twenty-eight to the Church. They baptized seventy infants.

Two Franciscan Fathers were sent last year from England as coadjutors in the labours of the mission, between whom and ourselves fraternal charity and offices of mutual friendship are exercised, to the common good of the Catholic cause.

1674. There were three priests this year and one lay-brother. Thirty-four converts were received, and seventy-five baptisms administered.

1677. The mission was increased at the end of the year by two members; one a priest and the other a lay-brother. Brother Francis Knatchbull died here June 6th, 1677. He was admitted at Watten, November 20th, 1671, and while yet in his noviceship, being full of zeal, he asked with great earnestness for the mission of Maryland, and obtained his request at the end of the year 1674; he lived in it only two years.

According to the English Records, Francis Knatchbull was not a priest, but a lay-brother. Father Robert Knatchbull, who was for some time at Ghent, and served the Missions of Brough and Walton Hall, County York, was a native of Maryland; he was born in 1716, made his humanities at St. Omer's, and entered the Society in 1735.

CHAPTER VI.

Before proceeding any further, it may be well to devote some space to the Protestant Revolution of 1689. We are glad to be able to state that all the non-Catholic authors whom we had occasion to consult speak in just and honorable terms of the Catholics of that period. Mr. Davis, who is one of the very best authorities in matters connected with Maryland's early history, and who seems everywhere free from prejudice, deserves our gratitude for the manner in which he deals with this question. A few words are here necessary as to the character of St. Mary's early settlers. "These," writes Mr. Thomas D'Arcy McGee, in his Catholic History of North America, "were chiefly of the better classes of England and Ireland; educated young men in search of employments; heads of families in search of cheaper subsistence; men, proud of their ancient faith, who preferred an altar in the desert to a coronet at court; professional or trading men, bound by interest and sympathy to these better classes. They composed a wise and select community worthy of their rich inheritance." From the very beginning they treated others as they themselves would wish to be treated. They were neither cruel nor unjust. They dealt fairly with the poor red men, teaching them the comforts of civilization and the consolations of religion, and paying them with conscientious strictness for their furs, game, and land.

Vile and unscrupulous miscreants took advantage of the friendship that existed between the Catholic settlers and the Indians to accuse the former of a black and horrible crime. They accused them of entering into a compact with the Indians for the purpose of slaying all their Protestant neighbors.

"The history of the Protestant revolution in 1689," writes Mr. Davis, "has never yet been fully written. But there is evidence upon the records of the English government to show it was the result of a panic, produced by one of the most dishonorable falsehoods which has ever disgraced any religious or any political party—by the story, in a few words, that the Roman Catholics had formed a conspiracy with the Indians, to massacre the Protestants. The testimony comes from the most respectable sources—not only from the members of the Catholic Church, but also from many of the most prominent Protestants of the province, including the Honorable Thomas Smyth, the ancestor of the Smyths of Trumpington, subsequently of Chestertown; from Major Joseph Wickes, at one time Chief Justice of the County Court, and many years a distinguished representative of Kent; from the Honorable Henry De Courcy (then written *Coursey*), a descendant, it is strongly presumed, of an illustrious Anglo-Norman, and a perfect master of the whole aboriginal diplomacy of that period; from Michael Taney, the high sheriff of Calvert County, and the ancestor of the lamented Chief Justice Taney; from Richard Smith, a brave and generous spirit, connected with the family of Somerset, and the forefather of the Smiths of St. Leonard's Creek, and of the Dulanys and the Addisons; and from Captain

Thomas Claggett, the progenitor of the first Anglican Bishop of Maryland." With Mr. Davis all Catholics will heartily join in saying, "the opposition of these Protestants is, indeed honorable, in the highest degree to their memory."

Enough has been said to show the spirit of the party that supplanted the Catholic Governors in St. Mary's. What has been written will also show how powerless were the conscientious little body of Catholics in Southern Maryland to stem the torrents of corruption, rebellion, fraud, and persecution that rushed in upon them in 1689.

Coode's rebel friends succeeded in overthrowing the kind government of the Calverts, and a new Governor, Sir Lionel Copley, arrived in Maryland early in 1692, and received control of the colony from the hands of the "Committee of Safety."

Among those who boldly defended the fair name of the Catholics at this period,* were Michael Taney and Henry Darnall. Both these gentlemen were high in the favor of the Lord Proprietary, and were honored and respected, by all true lovers of peace and prosperity in the province. Their letters proving the falsity of the charges brought against the Catholics may be found in The *Day-Star*. "Taney was one of the victims of a

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* On an old volume, a commentary on the Psalms, we find the following note:

Decemb. y^e^ 29th 1685
Then was this Booke & y^e^ other
two partes belonging to itt
Lent to Mr Cannon by mee
HENRY DARNALL.

cruel imprisonment, accompanied with gross insults and indecent taunts, in consequence of his cool and inflexible refusal to sanction the iniquitous proceeding of Col. Jowles and the other leaders of the Revolution." The spirit of Michael Taney will soon be learned when we say that he was accustomed to make his spiritual reading out of *Rodriguez*. The old volume he used is in the Newtown library and bears his name.

The success of the Revolution was the destruction of the hopes of St. Mary's.

Having glanced at the periods preceding, and immediately following, the Protestant Revolution of 1689, we can more easily form some conception of the sufferings and trials of the missionaries in Maryland. What they had to endure from the cruelty and enmity of Coode who considered them the chief cause of the opposition he met with, and the strongest enemies of the Protestant religion, can without difficulty be fancied. In the Annual Letters, 1685–1690, we find the following: "Our missions in the West Indies of Maryland, and indeed of New York underwent the same fate with those of England. In the latter (New York) there were only two priests, and these were forced in this storm to change their residence, as also the Catholic Governor himself (Governor Dongan). One of them travelled on foot to Maryland, the other, after many perils on the sea, having been captured and plundered by Dutch pirates, at length arrived safe in France. In Maryland great difficulties are suffered. Our Fathers yet remain to render what consolation they can to the distressed Catholics."

After the sad and baneful overthrow of the Lord Pro-

prietary's authority the seat of government was removed to Annapolis. The Catholics were again to be persecuted, and to be made the victims of a crying injustice. The Anglican Church was established *by law* in Maryland, and the Catholics were taxed for its support. Those who have read and studied the history of the Established Church in England and Ireland, can easily understand the monstrosity of such an establishment in this country. Catholics were obliged to build churches in which they would never worship; they were forced to feed parsons whose services they would never use, to support a creed which their conscience condemned as false.

The Brooke family in England, though a few of its members unfortunately lost the faith, were distinguished during the Penal Days as bold and fervent Catholics. Sir Basil Brooke was a loyal son of the Church. Sir Robert Brooke, who was knighted in the reign of Queen Mary, "was always zealous in the cause of the Old Religion." Through his influence many laws favorable to the Catholics were passed in the days of Mary. We count at least five of the Brooke family in Maryland, all natives of that state, who became Fathers of the Society. There were two branches of the family at an early date in Maryland. Robt. Brooke, the founder of a Protestant settlement in Charles county, and whose estate, De la Brooke, joined the Fenwick Manor at Cole's Creek, as I learn from an old survey, was at the head of one of these branches. At the head of the other was Francis Brooke, a Catholic, and one who was chosen by the freemen of St. Mary's hundred to represent them at the Protestant Assembly of 1650. At that famous Assembly he sat at the council-

board with Cuthbert Fenwick, Geo. Manners, John Medley and Philip Land, all Catholics like himself.

Father Robert Brooke was born in Maryland on the 24th day of October, 1663. He probably made a part of his studies at the school opened by the Jesuits in Maryland in 1677. He was certainly one of those young Marylanders who distinguished themselves at St. Omer's and reflected much credit on their native State. His generosity of character is shown by the fact that he entered the Society in his twenty-first year, at a time when the Church in the Colonies was suffering on all sides and from every quarter. Stronger in him than the fear of pains, privations, and penalties was a desire of his own perfection, and a burning zeal for the salvation of souls. After having made his Novitiate at Watten and his theology at Liége he returned to Maryland about the year 1696. The afflicted state of the oppressed Catholics must have pained and deeply wounded his priestly heart. Just two years before his return, St. Mary's City had lost its prestige, and Providence had become the capital—Providence, the stronghold of Puritanism. In 1710 Father Brooke became Superior of the Mission. This was then an office of much care and solicitude. It was indeed a weighty cross. Among other troubles he had much, very much, to suffer from Protestant intolerance. He was tried for saying Mass at the Chapel at St. Mary's City during Court time. Governor Seymour severely reprimanded him, and warned him under heavy penalties not to repeat the offence. The Sheriff of St. Mary's County was ordered to lock up the chapel and to keep the key in his possession. After many trials Father Brooke died at Newtown on the 18th of July, 1714, aged

fifty-one years. He is called a "worthy Father" by Oliver.

Richard Molyneux was born in London in 1696. He was a missioner at Gateshead in 1724. Eleven years afterwards he was sent to Maryland, and became its Superior in 1736. He left Maryland in 1749, and was for a time Chaplain at Marnhull (Hussey family), thence removed to Bonham, county Wilts, where he died in 1766. He was then Rector of the Residence of St. Thomas, of Canterbury.

Father George Hunter was born in Northumberland in 1713. He entered the Society in 1730. In 1747 he was sent on the Maryland Mission, and returned to England in 1756. In 1759 he was again sent to Maryland. Father Hunter was for a long time Superior of the Mission. In 1769 he went to Canada, and thence to England again. Returning to Maryland, he died at St. Thomas' Manor, Charles County, on the 1st of August, 1779, and was buried by the side of Fathers Kingdom and Leonard.

Father Hunter was noted as a spiritual director, and gave many retreats at Newtown, St. Inigoes and St. Thomas'. It is said that two angels once took him on a sick-call, and rowed him in a boat across the Potomac. His vigils and fastings were extraordinary. He kept ward over all his senses, and did as much as he could to keep himself in recollection of the Divine Presence.

The following pious lines are taken from his diary: "Constant recollection and ever keeping ourselves in the presence of God, having our God constantly as a spectator of all our actions, as in reality He is, are in some sense the only means to a virtuous course of life. At

least it is certain that we cannot arrive at any degree of perfection, or be in any degree acceptable and agreeable to our Divine Master, without this uninterrupted recollection of spirit, this uninterrupted sanctifying presence of God."

Father Henry Poulton labored zealously for some time at Newtown. This good religious belonged to a family distinguished alike in Church and State. No less than twelve of his kinsmen enrolled themselves under the standard of St. Ignatius. His ancestors were gallant knights who came from Normandy in the reign of William the Conqueror. One of his blood was Thomas Poulton, Bishop of Worcester, another was Philip Poulton, Archdeacon of Gloucester. John Poulton of Desborough married Jane, daughter and heiress of Richard, Lord of Desborough. It is indeed extremely probable that had it not been for their attachment to the faith they professed, some of the members of this branch of the family would have been advanced to high honors; for in addition to being one of the oldest families in the kingdom—descended, according to a pedigree in the College of Arms, from old Norman Princes—the family estates were very extensive, comprising, in addition to the lordship of Desborough and other less important possessions, manors and lands in Cransley, Kelmarsh, Broughton, and Hargrave. The Poultons of Desborough were staunch Catholics. At the commencement of the Civil War they ranged themselves on the side of Charles I., although in his reign, as well as in the reign of James I., they suffered severely for their attachment to their religion, as a reference to the State Papers of those days abundantly testifies. They were indeed supposed to have

been implicated in the Gunpowder Plot; and to this day a cottage at Desborough is shown as the place where this nefarious scheme was concocted. Concocted at Desborough, and at the house of a tenant of John Poulton, it may have been; but that he was privy thereto was disproved by his subsequent conduct in sacrificing his fortune, and venturing his life in defence of his sovereign. As has been said, no family in England suffered more on account of religion and loyalty. In the reigns of James I., and of Charles I., their estates were sequestered, and they themselves repeatedly fined; notwithstanding which, throughout the Civil War, they (with perhaps one notable exception) fought for their King, barely escaping with their lives. At the Restoration in 1661 it might therefore naturally have been supposed that such devoted loyalty as was shown by the Desborough Poultons would have met with some sort of recognition, or at least that they would have been free from further persecutions. This, however, was not the case, and under such circumstances as those herein briefly described, the wonder is, not that the family estates at last passed into other hands, but that they remained in the possession of the same family—from father to son—for so long a period as three hundred and seventy-five years.

The Poultons were connected by marriage with the Palmers, Thimelbys, Coniers, and many other families of influence and position of the same faith as themselves. Giles Poulton, the yougest son of Giles Poulton of Desborough, married Alice, elder daughter and co-heiress of Thomas More, of Burton, in the parish of Buckingham, of the same family as the martyred Lord Chan-

cellor, Sir Thomas More. Of this marriage was born Ferdinando Poulton, the eminent lawyer.

Father Henry Poulton was the son of Ferdinand Poulton, of Desborough, Esq., and Juliana, daughter of Robert Garter, of the County of Northampton. He was born in Northamptonshire, in 1679. While still young he was sent to St. Omer's College, where he made his humanity studies. This college was one of the most celebrated of all the schools opened during the Penal Days for the instruction of the Catholic youth of the British Empire who were denied the rights of education at home. To it flocked the scions of the noblest Catholic families of England and Ireland. In the streets of the old town of St. Omer could be seen some of the noblest and bravest of the defenders of the faith in these countries. Besides the secular college for the education of youth there were at St. Omer a college for students preparing for the priesthood and destined for the English mission, a house for Irish students, and, likewise, a Jesuit one, destined for members of the Society alone. We may rest assured that young Poulton profited by his stay at St. Omer's. We feel satisfied that he often felt his heart inflamed with love for the old religion when he heard in his foreign home of her terrible sufferings, when he was exhorted by confessors and exiles for the faith of his forefathers to love her with his whole heart, and, if necessary, to shed his blood for her holy cause. "In the College of St. Omer," says an old Protestant writer, "a city in the Archduke's country, there be one hundred and forty scholars, most of them gentlemen's sons of great worship. And I have heard say for a truth amongst those there be not six that ever were at any of our

churches in England, and many of them be about twenty years of age." The reader will here recall the fact that by one of the Penal Laws all were obliged to appear publicly at the services of the English Established Church. The violation of this law was the cause of the complaint made by the bigoted writer just cited.

As Henry Poulton advanced in years and knowledge so also did he advance in piety. Before having tasted of the false pleasures of the world he learned to despise them. Just when he had attained the strength and years of manhood he heard the low, sweet voice of the Spirit of Love calling him to a life of perfection. His generous soul yielded to grace, and he put on the poor habit of the sons of St. Ignatius. His choice of a state of life, when we recall the mission of death before him in England, must be considered in every respect heroic. No doubt he longed in his soul for the fate of the gentle Robert Southwell, for the fate of him who was allied to him by noble blood, Sir Thomas More.

After Father Poulton's studies and ordination he returned to England. But we believe he was not allowed to remain long in that country for we soon find him engaged on the Maryland Mission. Of the missionary labors of Father Poulton we have found no record. But we can easily imagine with what zeal he labored when we call to mind the sacrifices he made on entering religion, the careful training he had received in fervent St. Omer's, and the generosity with which he had left his friends and his native land far behind him. God saw fit not to prolong his trials in Maryland, for being ripe for heaven, He called him to receive his eternal inheritance on the 27th of September, 1712. He died in the

flower of his age at the Newtown Station. He sleeps with those good Fathers above whose graves arise no tomb, whose very epitaphs have been left unwritten. Still, in the Desborough Church, the church of his ancestors, there stood a monument which bore the following inscription: "Sacred to the memory of the honorable family of the Poultons, who for fourteen generations were lords of this town of Desburgh or Desborough. Descended from princely, most noble, illustrious and holy progenitors of this kingdom. Besides this lordship they possessed manors and lands in Cransley, Kelmarsh, Broughton, and Hargrave, in this county."

Father Poulton had three brothers in the Society, namely, Charles, Thomas, and Giles, Jun. The latter held several important positions in the Jesuit Order, and was usually called, on account of his virtues and meekness of character, "The Angel."

Father Thomas, like Henry, was sent at an early age to St. Omer's. There he found a vocation to religion. Having completed his nineteenth year he entered a Jesuit Novitiate. He was afterwards engaged in different offices in St. Omer's. In 1730 we find him acting as Prefect at that College. Having left St. Omer he proceeded to the Eternal City. It was there that he made his solemn Profession of the four vows. This was in 1734. Four years later on he was sent to Maryland to work in that field in which his brother had found an early grave. He labored successfully for the good of souls in Charles, Cecil, and St. Mary's Counties. He was Superior of the Mission for some years. In 1746 he had twelve Fathers and one lay-brother to assist him. In January, 1749, he sank from his labors at Newtown. His body was laid

beside that of his cherished brother, Henry. "Even in death they were not divided." There is something pathetic in the thought of these worthy scions of an ancient, princely family reposing side by side in the little graveyard of Newtown.

Nearly every country in Europe had at one time or another one of its missionaries in Southern Maryland. England, Ireland, France, Italy, Switzerland, Belgium, and Holland sent some of their children to work in that chosen vineyard of the Lord. Wales, too, gave it one of her brave sons in the person of Fr. Francis Floyd. This devoted missionary was born in the land of St. David on the 17th of November, 1692. He entered the Society in his eighteenth year, the day being the 7th of September. He was sent on the Maryland Mission in 1724. Four years later, being distinguished by learning and virtue, he was professed of the four vows. He labored zealously for some time at Newtown, where he died on the 13th of November, 1729, at the age of thirty-seven.

CHAPTER VII.

Father Thomas Hodgson was a native of Yorkshire, England, and was born on the 2d of November, 1682. He became a Jesuit September 3d, 1703, and was sent on the Maryland Mission in 1711. He departed this life December 14th, 1726.

Father John Bennet, *alias* or *vere* Gosling, was a native of London, and was born March 17th, 1692. He entered the Society of Jesus September 7th, 1710. He arrived in Maryland about the year 1724, and labored in that Mission for some years. About the year 1750 he was a missioner at Lytham, County Lancaster. He died at Highfield, near Wigan, April 2d, 1751, at the age of fifty-nine.

Father Joseph or Josiah Greaton was born in London on the 2d of February, 1679. On July the 5th, 1708, he entered a Jesuit Novitiate. According to a paper in the Jesuit Archives he was sent to Maryland in 1721. "Oliver calls Father Greaton the Apostle of Pennsylvania, as he toiled in that State for nearly twenty years before going to the Eastern Shore of Maryland. He was the founder of Catholicity in Philadelphia; at first his congregation numbered eleven persons. This is said on the authority of Mr. Westcott. St. Joseph's Church, together with the residence in Willing's Alley, was built by Father Greaton in 1733."

Archbishop Carroll thus refers to Father Greaton: "About the year 1730, or rather later, Father Greaton, a Jesuit (for none but Jesuits had yet ventured into the English Colonies), went from Maryland to Philadelphia, and laid the foundations of that congregation, now so flourishing; he lived there till the year 1750, long before which he had succeeded in building the old chapel, which is still contiguous to the presbytery of that town, and in assembling a numerous congregation which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in 1748."

The first Jesuits who labored in Pennsylvania came from the Maryland Mission. Though there was much work to be done on the banks of the Patuxent, Potomac, and Elk Rivers, still the missionaries at Newtown, St. Inigoes, and especially Bohemia, a little later on, could not neglect altogether the souls of those of the Household of Faith who dwelt on the shores of the Delaware and on the wooded mountains of Penn's Plantation. Though no Proprietary invited them, though no Governor encouraged them, still the Jesuits of Maryland often penetrated the stronghold of Quakerism, disguised and in secret, and ministered to the wants of the few scattered Catholics of Pennsylvania, who had as yet no resident priest among them. During the few short years that New York possessed English Jesuits, it is almost certain that the Philadelphia Catholics were visited by missionaries from the banks of the Hudson. But it was years after the death of Harvey, Harrison, and Gage that the first Jesuit residence was built in the City of Brotherly Love.

"Previous to the year 1733," says an old paper before me, "the few Catholics who then resided in Philadelphia, held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in America at that epoch. In the above year, the Rev. Mr. Greaton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut and Willing's Alley, and erected thereon a small chapel, dedicated to St. Joseph, which has since been enlarged."

We lately found an interesting paper relating to the first visit of Father Joseph Greaton to Philadelphia. On this paper we find the following note: "This I have heard from Archbishop Neale, the 4th of December, 1815, the first day he was Archbishop of Baltimore." The document itself is as follows: "Mr. Greaton, one of the Jesuits of Maryland, being informed that in Philadelphia there was a great number of Catholics, resolved to try to establish a mission for their spiritual comfort. In order to succeed the better he went first to Lancaster where he had an acquaintance by the name of Mr. Doyle. The object of his journey was to know from his friend the name of some respectable Catholic in Philadelphia, to whom he could address himself, and by whom he could be seconded in his laudable exertions to found there a mission. Mr. Doyle directed him to an old lady, very respectable for her wealth, and still more for her attachment to the Catholic Religion. Father Greaton on his arrival at Philadelphia presented himself dressed like a Quaker to the lady, and after the usual compliments, he turned his conversation on the great number of sectaries who were in that city. The lady

made a long enumeration of them—Quakers, Presbyterians, Lutherans, Church of England members, Baptists, etc., etc. The Father then asked her: 'Pray, madam, are there here any of those who are called Papists?'

'Yes,' she replied, 'there is a good number.'

'Are you one?' asked the Father.

The lady stopped a little, and then acknowledged that she was.

'I am one too,' added the priest.

This gave rise to many other questions, among which was the following: 'Have the Catholics any Church?' The lady answered: 'No, they have none.'

'Do you think that they would be glad to have one?' continued Father Greaton.

'Most certainly, sir, but the great difficulty is to find a priest.'

'Are there no priests in America?'

'Yes, there are some in Maryland, but it would be impossible to get priests from that quarter.'

'No, not impossible,' said the missionary, 'I myself am one at your service.'

'Is it true!' asked the lady with warm interest, 'is it true that you are a priest!'

'Yes, madam, I assure you I am a priest.'

"The good lady could not contain her joy to see after so many years a Catholic priest, and like the Samaritan woman who, having found our Lord Jesus Christ, ran to announce it to the citizens of Samaria, she went through the neighborhood and invited her Catholic acquaintances to come and see a Catholic priest in her house. This was soon filled with Catholics, for the most part Germans. Then Father Greaton began to expose to them

the object of his journey. At that very meeting a subscription was opened to raise sufficient funds to buy lots, and build a Catholic church. All willingly contributed to this good work. They bought lots and a house of their hostess, who acted in a very generous manner."

Father Greaton died on the 19th of August, 1753. From an old catalogue I learn that Father John Lewis "officiated at his funeral."

Father Thomas Mansell, *alias* Harding, was born in Oxfordshire in the year 1669. Having studied humanities at St. Omer's College, he entered the Jesuit Order on the 7th of September, 1686. In 1700, having been ordained priest some time previous, he was sent on the Maryland Mission. Father Mansell's name is closely interwoven with the history of the mission of Bohemia, Cecil County, Md. The following passages from an able article on Bohemia, in the *Woodstock Letters*, will not, therefore, be out of place:

The Fathers of St. Mary's were ever on the alert to seize any opportunity of spreading the Gospel. Restrained by unjust laws which, on occasions, were almost as inflexible as those of the penal code in England, they nevertheless were untiring in their efforts in the midst of hardships and dangers. Their bitter foes of the Established Church, the Puritans no less hostile, false brethren, who, be it said, were by God's grace, very few, might pass still severer laws against the faith, but they could not quench the zeal of the sons of St. Ignatius. Crippled in resources, doubly taxed to support the Established Church and the government, the Fathers found means to keep alive their enterprises, and to bring the word to many souls in danger of losing

the faith. In 1704, Father William Hunter, the Superior of the Maryland Mission, determined to found a new centre of apostolic work in Cecil County, on a part of what was called Bohemia Manor. He had been led to take this step by the needs of some Irish families, who had settled there, of whom some unhappily had fallen into heresy. Catholics from St. Mary's County or from England, who had also taken up their abode near Bohemia, claimed the attention of the Superior; and he was most willing to help them, though at the time there were but nine Fathers in the Mission which embraced all the counties then formed on the Western Shore of the State. No doubt, the faithful in Cecil County had been visited now and then by the Jesuits of St. Mary's County. But the Indian tribes offered special attractions to the zealous missionaries.

Father Thomas Mansell was chosen to undertake the work. The Superior had made a good choice. Father Mansell was a man of learning, having just made his profession in February of this year (1704); he was well acquainted with the Mission, in which he had labored for four years, and knew the toil and sacrifice expected of him. Moreover, great zeal for souls, in which he imitated his brother, Father William, and the vigor of age attracted the eyes of the Superior towards him. Leaving St. Mary's in 1704, Father Mansell sailed to the Chesapeake and up this inland sea to Elk River, turning a few miles above its mouth into Bohemia River. A short sail now brought him to Little Bohemia creek, and to the landing not far from the present residence. Here he founded the first Mission for the Eastern Shore of the State. "It is highly probable," says Mr. Johnston,

"that he brought with him the ancient cross, which has been at Bohemia ever since. This cross is about five feet high and is said to have been brought to St. Mary's by the first settlers who came there from England. It is made of wrought iron and certainly looks ancient enough to have been brought over by the Pilgrims, who came in the *Ark* and the *Dove*."

Father Mansell must have had his dwelling in what is now the kitchen of the residence. The first chapel was close by; it was torn down and enlarged at the end of the last century.

Oliver says that Father Mansell "zealously cultivated the Maryland Mission until his death, on the 18th of March, 1724."

The name of Peter Atwood is written on the pages of several books in the Newtown Library. Father Atwood came from Worcestershire, England. He was born in 1682, on the 18th of October. His mother was Winifred Petre, of Belhouse, near Kelvedon, the seat of the Stanford Rivers branch of the Petre family. On his mother's side he was of noble descent, and was connected not only with some of the most distinguished Priests of England, but also with several illustrious members of the laity who suffered for the Catholic Faith in the black Tower of London. His father was George Atwood of Beverie, near Worcester. The Atwoods suffered much on account of their constancy in the Faith. One of them, a Dominican priest, was put upon the hurdle because he held fast to the doctrine handed down from the Apostles.

Our young missionary made his humanities at St. Omer's College. Being called to a religious life he

entered the Society in September, 1703. He made his novitiate amid the deep solitude that reigned around the Watten House. No doubt he was one of those novices who gave instructions to the children of the neighboring rural districts. About the time that he was making his theological studies at Liége we learn that great zeal for the salvation of souls animated the students in that city. Some of them spent all their free time in instructing and preparing for confession many heretical English, Irish, and Scotch soldiers, and would bring them when ready to a confessor in the Church. Before he left, it is said, that the Fathers devoted their chief care to the sick and wounded English soldiers, besides visiting those in good health, of whom they brought many into the Church, and assisted numbers at death, while quartered here. Many general confessions were heard, but the greatest praise and highest success of the College of Liége was its own progress towards perfection, in peace, union, fervor, and regular religious observance, combined with the care, labor, and industry of the professors towards all.

Father Atwood left the quiet and peace of his Liége room and entered upon his missionary life in Maryland in 1711. He labored zealously in Charles County, and also in Cecil County, on the Eastern Shore of Maryland. He seems to have succeeded Father Thomas Mansell, as Superior of Bohemia Manor. "In 1732," writes Mr. Johnston in his History of Cecil County, "Peter Atwood, who is then said to be of St. Mary's County, purchased another tract of land called 'Askmore,' from Vachel Denton. This tract was supposed to contain 550 acres, and had been granted to John Browning and Henry

Denton in 1668. Denton claimed it by right of survivorship, and from him it descended to his son, Vachel Denton, who as before stated, sold it to Atwood."

The Annual Letter for 1728, informs us that Father Atwood was then Superior of the Mission with eleven Fathers and three lay-brothers to assist him. The Fathers were scattered throughout an immense tract of country and strenuously labored in protecting and propagating the Catholic Faith. The temporal coadjutors attended to domestic affairs, and the cultivation of the land, the product of which supported the missioners. Besides the land, there was no other source of support belonging to the mission. On this subject Archbishop Carroll wrote: "Catholics contributed nothing to the support of Religion or its ministers; the whole charge of its maintenance, of furnishing the altars, of traveling expenses, fell on the priests themselves; and no compensation was ever offered for any service performed by them; nor did they require any, so long as the produce of their lands was sufficient to answer their demands. But it must have been foreseen, that if religion should make considerable progress, this could not always be the case."

During Father Atwood's missionary life in Maryland many cruel and despotic laws were made in that Province against all professing the Catholic Faith. £100 reward was offered to any one who should "apprehend and take a Popish Bishop, Priest or Jesuit, and prosecute him until convicted of saying Mass, or of exercising any other part of the office or function of a Popish Bishop or Priest." Catholics were forbidden the rights of education at home, and they were not allowed

under heavy penalties to send their children to the Catholic schools of the Old Continent. One of the stanzas in the poem of Thomas Davis on the Penal Days in Ireland, with very slight modification, would naturally find a place here :

> " They bribed the flock, they bribed the son,
> To sell the priest and rob the sire ;
> Their dogs were taught alike to run
> Upon the scent of wolf and friar.
> Among the poor,
> Or on the moor,
> Were hid the pious and the true."

So galling were the Penal enactments enforced in Father Atwood's days that he and a great number of prominent Catholic gentlemen conceived the plan of flying from persecution to one of the French settlements. This was what their fathers had done before them when they sailed away from England, when they hastily passed down by the Lizzard Rocks on the coast of their native land. " Charles Carroll and his brother James were at the head of the movement, and among those who intended to join it we find the names of Henry Darnall, Henry Darnall, Jr., William Diggs, John Diggs, Benjamin Hall, Clement Hall, William Fitz Redmond, Henry Wharton, Charles Diggs, Major Nicholas Sewell, and Richard Bennett."

On Christmas Day, 1734, Father Atwood, being Superior of the Mission, while notes of gladness filled the earth, and our churches, in Catholic countries, at least, rang with the " Gloria in Excelsis," yielded up his faithful soul to God in one of the chambers of the Newtown Manor.

On the 5th of January of the same year, one of the young Fathers died on the Maryland Mission, and very probably at Newtown. This was Father John Fleetwood. This Father was a native of London, and was born in the year 1703. He was, perhaps, one of the Fleetwoods of Drury Lane. This was the favorite haunt of the Catholics during the Penal Times. In a very old work I find: "The Provincial of the English Jesuits often stayed at Mrs. Fleetwood's house, in Drury Lane."

After his priesthood our youthful missionary labored with courage and zeal at Broughton Hall, County York, England. This was the seat of the ancient family of Tempest, and was a chaplaincy and mission of the Residence of St. Michael the Archangel. We may easily imagine how Broughton Hall was watched by spies, and considered a dangerous post for a missionary, when we remember that Father Nicholas Tempest had been one of Oates' victims.

Father John was probably the brother of Father Walter Fleetwood, a distinguished English missionary, and one whom we find at Liége in the time of Father Jenkins and others of the Maryland Fathers. Father Walter Fleetwood "is named in a curious old pamphlet, entitled *The Present State of Popery in England* (1733), as having kept the Catholic school at Twyford, Hants, where Pope, the poet, passed some part of his youth. The school is represented as containing upwards of one hundred scholars at that time (1733), and was chiefly under the care and direction of one Father Fleetwood. Dr. Husenbeth states that this 'Fleetwood left Twyford about the year 1732, and, after living a short time at Paynsley, went to

Liége, and became a Jesuit.' 'He was, I presume, of the Fleetwood family of Calwich, County Stafford.'"

Father John Fleetwood came to Maryland in 1733. The days of his toils and pains were not long on that mission. He had not labored many months here before God in His Infinite Wisdom saw fit to call him to receive his eternal reward. *Fleetwood Joannes* is inscribed on one of the Newtown Library books. In a former chapter we said that most of the missionaries were distinguished students. Is it not a touching fact that the only epitaphs written for them were written by their own hands when they wrote their names upon the books they loved and studied in their youth? In the library, and not on marble monuments in the graveyard, we find the names of the missionaries written.

One hundred years after the Act of Toleration was passed a young Irish Jesuit, Father James Carroll, came to Maryland to fulfil in part the Mission of the Irish race. With all the zeal of a generous and faithful soul who had seen the sufferings of Mother Church both in England and in Ireland, he set out upon his missionary labors. With the fire and eloquence of an apostle he preached the sublime doctrine of "Jesus, and Him Crucified." But he did not last long. After about seven years on the Maryland Mission he had a holy end at Newtown.

About two years before Father Carroll's death he was joined in his labors by Father Michael Murphy, also a native of Ireland. This Father was born on the 18th of September, 1725. Having made a great part of his studies in the "Island of Saints and Doctors," and having witnessed the desecration and profanation of sacred

vessels and holy altars; having seen the pillage and the burning of grey abbeys and ivied convents, he left his native land and became a member of the English Province. This was on the 7th day of September, 1745. On the very same day, and probably at the same moment, another young Irish student entered the Novitiate at Watten. This youth's name was John Butler. Father John Butler, who became, on the death of his brother, the tenth Lord Cahir, was the son of Thomas, eighth Lord Cahir, and his wife Frances, daughter of Sir Theobald Butler. He was born on the 8th of August, 1727, and received his education at St. Omer's. After his ordination he took charge of the Mission of Hereford. In 1778 he was almost universally nominated by the Prelates of Ireland to fill the vacant See of Limerick, and the nomination was actually confirmed by the Holy See, and the bulls had arrived in Ireland; but Father Butler, who had protested from the first against the violence done to his humility and the retirement he so much loved, resolutely refused to accept the dignity, and died in his holy obscurity at Hereford.

Nine years after his entrance into the Society Father Murphy was sent on the Maryland Mission. On July the 8th, 1759, he peacefully expired at the Newtown Manor. His missionary life though brief, was very successful, and full of merit.

From the Newtown Note-Book I learn that Father Wappeler was on Britton's Neck in May, 1744. Wilhelm Wappeler was a native of Numan Sigmaringen, Westphalia, and was the worthy uncle of the Rev. Herman Kemper, "one of the ablest scholars and most valuable members of the English Province." Wappeler was

born January the 22d, 1711. Twenty-seven years after he assumed the habit of St. Ignatius.

"In 1741," says a distinguished writer, "two German Jesuits were sent to Pennsylvania for the instruction and conversion of German emigrants, who from many parts of Germany had come into that Province. Under great hardships and poverty they began their laborious undertaking, which has since been followed by great benedictions. Their names were Father Schneider, from Bavaria, and Father Wappeler, from the Lower Rhine. They were both men of much learning and unbounded zeal. Mr. Schneider, moreover, was a person of great dexterity in business, consummate prudence, and undaunted magnanimity. Mr. Wappeler having remained about eight years in America, and converted and reclaimed many to the Faith of Christ, was forced by bad health to return to Europe. He was the person who made the first settlement of the place called Conewago."

The first Catholic Church built at Conewago is thus described by a recent writer: "It was a small log church with two rooms attached, in or near the site of the present edifice. The style of the architecture gave the building the appearance of a private dwelling; and it was chosen to conform to and not to violate the letter, if not the spirit of the stringent Penal Laws then in force in the colonies."

In 1754, and for some years later, we find Father Wappeler as Prefect of St. Omer's College. He afterwards labored on the English Mission in the Yorkshire District and at Liverpool. He spent some time at Ghent and Bruges. He died in the latter city, and was there interred amid the ringing of "sweet cathedral bells."

On his death Bishop Carroll wrote: "Father Wappeler's candor and artless disposition of heart always endeared him to me."

Father Wappeler had been at Ghent during the suppression of the College in 1773, and was examined before the Commissioners. In the Life of St. Thomas of Hereford, written by Father Constantine Susysken, the Bollandist, we find a letter of this Father, on "the Relick of St. Thomas." As many of the missionaries of Maryland spent some time in Ghent before beginning their apostolate in the New World, it may be interesting to the reader to learn something about the Jesuit house there. It is the writer's impression that this building still stands, and was pointed out to him some few years past.

"The (English) House of the Third Probation was opened about the middle of the month of August, 1621 (at Ghent). It was founded by the pious bounty of Anne Dacre, Countess of Arundel and Surrey, a warm and sincere friend of the Society of Jesus. She was widow of Philip, Earl of Arundel, who died in the Tower of London, October 19th, 1595, a martyr for the Catholic Faith, after an imprisonment of ten years and a half, not without suspicion of having been poisoned. Hither the veterans often retired to prepare themselves for the last passage into eternity. Dodd observes: 'About these times also, in 1622, the Jesuits purchased a house in Ghent, which was to be a place of residence for such of their Fathers as were disabled either through age or infirmity, or any other way rendered unserviceable for the mission.'"

The principal object, however, of the College, was for

the use of the Fathers* making their third year's probation, after completing their studies and course of teaching, before the solemn professions of the last vows of religion.

In 1767–8 the Novitiate, or House of First Probation, was removed from Watten to Ghent, which then became the House of the First and Third Year's Probation.

At the suppression in 1773 it shared in the fate of the other Continental Colleges.

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* In a letter from Ghent for 1624, we find: "The Fathers in the third year's probation added to other duties (as in former years) the hearing the confessions of English, Irish, and Scotch soldiers, whether of those escaped from Holland, or of the Spanish auxiliary camp in the neighborhood. About ten English gentlemen, some of them of high families, made retreats here with much fruit, especially in the case of three who decided upon leaving the world and entering upon a religious life."

CHAPTER VIII.

It seems likely that Father Robert Harding spent some time at Newtown. At all events, I found his name on one of the books there. Father Harding was born on the 6th of October, 1701. Having pursued his studies in one of the English Colleges on the Continent he caught the flame of the apostolic fire that burned and glowed around him. In his twenty-first year he became a fervent novice of the Society of Jesus. About eleven years afterwards he was sent on the Maryland Mission. He became distinguished as a missionary in Pennsylvania. He succeeded Father Greaton as Pastor of the old church in Philadelphia. Under his patronage, and through his exertions, St. Mary's Church was built. He was untiring in his labors in behalf of his little flock. "In the meanwhile," says a Philadelphia writer, "Father Harding was not idle at old St. Joseph's. He instructed the faithful and buried his beloved dead in the little 'God's Acre' west of the Church, whose humble mounds were shaded by two gigantic Walnut trees. It was rather the increasing demand for resting places for those who 'sleep in the Lord,' than the increased number of those 'fighting the combat' that induced Father Harding, in 1763, to employ the money of Father Greaton in purchasing 'St. Mary's Burying Ground'—and building that Church, which, in 1810, was enlarged to its present

noble dimensions. Father Harding also assisted Father Farmer in his missionary duties, and so arduous were his labors that he died at St. Joseph's, Philadelphia, on the 1st of September, 1771, beloved by all and keenly, bitterly, and affectionately remembered."

Father Harding certainly labored at St. Thomas, Charles County, and likewise in Prince George's, Maryland. Archbishop Carroll refers to Father Harding as one "whose memory remains in great veneration."

The following are the opening words in Mr. Harding's Will: "First, I bequeath my soul to God, hoping through the infinite merits of our only Saviour Jesus Christ, to obtain life everlasting, and my body to be decently interred."

In the Newtown Library I find on a copy of the New Testament, published in 1582 — "Jacobus Breadnall, 1769, Societatis Jesu." Father Breadnall was born on the 8th of April, 1718. In his twenty-first year he entered the Society. He was enrolled among the Professed Fathers eighteen years later on. In 1749 he was at St. Thomas'. From the very foundation of the Maryland Mission up to the present time it has been customary for the Fathers to say Mass in private houses. This is to enable all, even those persons who live at a great distance from any church, to assist at the Holy Sacrifice. In times of persecution, when all the churches were closed, or in the hands of our enemies, of course it was absolutely necessary, if the people were to hear Mass at all, that the missionaries should celebrate in some farm-house or manor. This they usually did. What a beautiful picture it is to see the priest in some neat little room, surrounded by a band of pious and faithful wor-

shippers, offering up the Immaculate Lamb to the greater glory of God, and for the atonement of the sins of mankind. It seems that in Father Breadnall's time this pious practice of celebrating in private houses was forbidden by the bigots of Maryland. Indeed, we read that he was indicted for saying Mass in this manner. He was also tried for endeavoring "to bring over a non-juror person to the Romish persuasion." With regard to the charge of saying Mass he was acquitted, as he proved that he was allowed to offer up the Holy Sacrifice "by an order issued by her Majesty, Queen Anne, dated at Whitehall, January 3d, 1705–6." As the second charge was not proved, he was set free. Father Breadnall died in Maryland on the 9th of April, 1772.

Father John Lewis* was a native of Northamptonshire, born September the 19th, 1721. He made his humanity studies at the famous College of St. Omer's, that illustrious home of confessors, scholars, and martyrs. On September 7th, 1740, he entered the Society at Watten. He was professed of the four vows, February 2d, 1758. In the same year he was sent to Maryland. He labored in different parts of that Mission with great success. In 1753 he was engaged in missionary work at Bohemia. He was at Bohemia also in 1758. In 1765 he labored

* During the Revolutionary War, in 1778, the "General Monk," a British sloop of war, anchored off St. Inigoes, fired a ball through the house, which was near killing the Rev. Mr. Lewis, who had just left his bed, over which the ball passed. The fracture of the wall, produced by the ball in its passage through, may be seen at the present day, near the corner of the northwest chamber on the first floor. BISHOP FENWICK.

at White Marsh.* In 1769 he was at St. Inigoes. On an old and torn sheet of paper we find—"Appendix to y^e^ first page." On this paper may be read the following address: "To the Rev^d^ Mr. John Lewis, at Newtown, in St. Mary's County." Near the address we read: "To be put in y^e^ Post-office at Annapolis and forwarded with care and speed." The reason why the letter was sent from Annapolis and not from Bohemia is told in the letter itself in a P. S.: "You rather send y^e^ letter to Mr. Mosley if you write to me; for if you write by y^e^ Post y^e^ letter in all probability will be intercepted. I have reason to suspect it, *because they would not let this letter go with y^e^ Post, but was obliged to take it home again, and to try another channel.*" It is evident from the tone of the letter that at the precise time it was written Father Lewis was Superior. Father Manners begs of him to write regarding the business on hand as soon as possible, and adds: "be sure your order shall be punctually observed, and complied with to a tittle." He reminds Father Lewis to write *Warwick* legibly, otherwise, he says, "y^e^ letter will go to *Frederick Town* and be put into y^e^ office, where it may lie for half a year, as it happened in Mr. Harding's time; for they never will send it except they meet with an accidental opportunity." In Father Mosley's "Day Book" for 1764, I find the following references to Father Lewis: "1764, Aug^t^ 11th, I arrived at Bohemia with Mr. Lewis:" "Aug^t^ 14th, Mr. Lewis returned." From the same Book we learn that Father

* White Marsh is situated about midway between Annapolis and Washington, in Prince George's County, Md. It came into the possession of the Society in 1760. It is a place of deep historic interest.

Lewis was at Bohemia from the 17th of November, 1764 to the 21st of the said month. The following entries by Father Lewis are found in Mosley's "Ordo:" "5th June, 1787: Buried Jenny Parks at St. Joseph's. Eodem die, R. Jos. Mosley in y^e^ Chapel. R. I. Pace.—J. Lewis."

From the year 1634 to a date nearly 150 years nearer our time, the English Province continued to send learned and zealous missionaries to Maryland. Though engaged in a continual and deadly fight with error and corruption in England, though persecuted and bleeding from every pore, still she generously spared some of her tried and devoted sons for the arduous and, at times, perilous Mission on the borders of the Chesapeake. She sent to Maryland apostolic men like White, Altham, Morgan, Copley, Sewall, Hartwell, Chamberlain, Casey, Cooper, Roels, Carteret, Lawson, O'Reilly, Diderick, De Ritter, Geisler, Phillips, Beeston, Brown, Harrison, and Scarisbrick. Despite hardships and persecutions, these true sons of St. Ignatius heroically kept the Banner of the Cross triumphantly waving. While some of them labored among the settlers and slaves and red men of the Eastern and Western Shores of Maryland, others preached in Virginia, Delaware, Pennsylvania, and New York. Their motto was—"To The Greater Glory Of God." They preached Jesus and Him Crucified. Like the Crusaders of old they cried out in chorus—"Not to us, O Lord, give glory, but to Thy Name." Dwelling in the forests with the red men, occupied in the "quarters" of the poor colored slaves, they knew little of the evils in store for them. They knew, it is true, that the princes and the mighty ones of the earth stood in judgment against them. They knew that the French philosophers and

Jansenists hated them with a relentless hatred. They knew that their brothers in France were accused of regicide and immorality by Le Pelletier de St. Fargean and Chauvelin. They knew that they had bitter enemies in D'Aranda, Choiseul and Pombal; in Manuel de Roda, Campomanes, Grimaldi, Moñino, and the Duke of Alva; but in the innocence and purity of their conscience they feared not. Judge then of their sorrow when they learned of the total suppression of the entire Society throughout the world. Picture to yourselves their grief when they received the Papal Brief and the following letter that came in a small ship from the coast of England:

"To Messrs. the Missioners in Maryland and Pennsylvania:

To obey the orders I have received from above, I notify to you by this the Breve, of the total dissolution of the Society of Jesus; and send withal a form of declaration of your obedience and submission, to which you are all to subscribe as your brethren have done here; and send me back the formula with the subscriptions of you all, as I am to send them up to Rome.

Ever Yours,

Richard Deboren, V. Ap."

"October 6th, 1773."

Like true followers of Ignatius they bowed their heads in perfect submission. Like their Brethren of Europe, of Asia, and of Africa, they bent in reverence before the decree of the Vicar of Christ. They urged not their

innocence; they pointed not to their labors. They heard and obeyed.

The following note is so pertinent to the present subject that I think it well to give it here:

"The Brief of Suppression was ordered into execution in such a way that it was to take effect only when it had been communicated by the Bishop to the local Superior within his jurisdiction. As the Mission of Maryland formed a part of the London District, it devolved upon Bishop Challoner to notify Father John Lewis, Superior in 1773, of the Suppression. After the dissolution of the Society, Father Lewis was appointed Vicar-General, and continued to govern the Mission in America for the English Bishop, during the seven years of the Revolutionary struggle. * * * * After the termination of the war, Father Lewis was unanimously chosen Superior at a meeting of the clergy of the Southern District of Maryland, held at Newtown September 23d, 1783. At this meeting were present Benedict Neale, Ignatius Matthews, James Walton, Peter Morris, John Bolton, John Boarman, and Augustine Jenkins; Mr. Matthews collected also the votes of Benjamin Roels and Leonard Neale, who were absent."

At the time of the Suppression there were twenty Fathers working zealously in various parts of the Mission. These Fathers were John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Lucas Geisler, George Hunter, John Lewis, John Lucas, Matthias Manners, Ignatius Matthews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderick), J. B. Ritter (de), James Walton, John Bolton. and Robert Molyneux. Besides these

the Mission had some subjects pursuing their studies in Europe at the time of the Suppression. From the Beadle's Diary, lately published in the *Letters and Notices*, we learn that on the suppression of the College at Liége some of the Fathers and scholastics almost immediately left that city. Ignatius Brooke left Liége on Monday, September 27th; Charles Neale, Francis Beeston, and Joseph Boone, September 29th; Charles Boarman, September 30th.

From an old document we learn that Father Lewis died at Bohemia, March 24th, 1788.

Father Joseph Mosley, *alias* Joseph Framback, was the brother of Father Michael, who was for some time Superior of the Residence of St. Winifred, and who died at Holy Well. He was born in Lincolnshire, in 1730, and studied his humanities at St. Omer's College. He entered the Society in his eighteenth year. Early in 1759 he was a missioner at Bromley, in the College of the Holy Apostles. Though the *Collectanea* says he was sent to Maryland about 1764, we know from unquestionable sources that he came here at least five years before that time. From his own writings I know that he spent the Easter of 1759 at St. Joseph's Forest in Maryland. In his *Ordo Baptizatorum*, which was kindly sent us from the Archives of the Maryland Province, we find the date 1760. Some may think that he brought this "Ordo" from England, but on the first page we read: "St. Joseph's, St. Mary's County, Christenings of Jos. Mosley, 1760." Besides, I find in an old Catalogue: "1760, Joseph Mosley at Newtown." Mr. George Johnston, the historian of Cecil County, says that Mosley was at Bohemia in 1760. This is a mistake. He himself says in

his "Day Book," as we noted elsewhere, that he arrived at Bohemia, August 11th, 1764, in company with Father John Lewis. There is also the authority of an old catalogue for saying that he did not arrive at Bohemia before that year. From his "Day Book" we learn that on the 31st of August, 1764, he began his "journey and Mission in Queen Ann's and Talbot County." On September 2d he "first kept Church in Queen Ann's Cty." On the 9th of the same month he "first kept Church in Talbot Cty." On the 5th of October he received a visit "from Mr. Harding, who arriv'd from Philadelphia." On the 15th of October Mr. Harding returned to Philadelphia and he accompanied him thither. On that occasion he received from "Mr. Manners 4£ cur. for Paint for y^e^ House." On the 21st of October he "preached at Philadelphia in y^e^ old chapel." On the 23d of October he left Philadelphia in company with Mr. Harding. On the next day, having parted with Mr. Harding on the way, he arrived at Bohemia. In 1765, he settled at St. Joseph's, Talbot County. The precise day was the 18th of March. On the 2d of February, 1766, he had the happiness of making his religious profession to Father Farmer. In a catalogue we find "Joseph Mosley, 1769, at St. Joseph's, E. S." On the 15th of June, 1775, he had the sad privilege of burying Father Matthias Manners, who died at Peace with God and man, at Bohemia. Father Mosley himself died at St. Joseph's Station, June 3d, 1787, aged fifty-six years. He was interred in the chapel which he himself had erected.

Father Mosley kept a very faithful record of all marriages, burials, baptisms, and conversions. He also took note of the numbers of confessions he heard, and the

number of times he distributed the Holy Eucharist. In his Note-Book we find: "Confessions received at Easter and Communicants ——— from y^e^ year 1759 to A. D. 1787." During the Easter-time of the year 1759, in St. Joseph's Forest, he heard 1078 confessions. Out of this number 945 were communicants. At Easter, 1760 and 1761, the number of confessions and communions was nearly the same as in 1759. It seems that in 1762 he was no longer in St. Joseph's Forest, for in that year he states that he heard 955 confessions "in Sakia and Newport." In 1763, and up to August in 1764, he continued to labor with much fruit at Sakia and Newport.

If the zeal of Father Mosley was great while among the Catholics of St. Mary's County, it burst into a bright and all-consuming flame on his arrival on the Eastern Shore. Here he found few members of the true fold. And sad it is to relate, that some who had been brought up in the Catholic Faith had grown cold, and others, alas, had fallen away altogether from the Church. One of the principal causes of these losses was the lack of priests and Catholic teachers. Persecution, too, had much to do with them. "There is reason to believe," writes the historian of Cecil County, "that the Protestants of Sassafras Neck, Middle Neck, and Bohemia Manor petitioned the legislature at the session of 1756, praying that stringent measures might be taken against the Jesuits. At all events the lower house at this session was about to pass a very stringent bill prohibiting the importation of Irish Papists *via* Delaware, under a penalty of £20 each, and denouncing any Jesuit or Popish priest as a traitor who tampered with any of his Majesty's subjects in the colony." It is true, that, owing to

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the governor's "having prorogued the legislature shortly after it was introduced," the bill did not pass; but still private, petty, harassing, cunning persecutions went on everywhere in Cecil County. It is no wonder then that under the bonnet of a Quaker lady could be seen the meek face of a little Rachel Murphy; it is no wonder that one sometimes met a gentleman with a broad-brimmed hat who was known to his neighbors as Ephraim O'Keefe. Among the converts made by Father Mosley I find a Rachel McGonigal. Among the converts made by Father John Bolton, after the death of Mosley, I find Mary O'Keefe, Jonathan Callahan, and "an Irish woman at Mr. Summer's, called Catharine Murphy."

Father James Farrar was enrolled among the sons of St. Ignatius in 1725. His name occurs for the first time in old catalogues for the Maryland Mission in the year 1733. He was in Newtown in 1742. I find his name mentioned in that year in the Newtown Day Book. He was professed of the four vows in 1743. He returned to England, probably in 1747. According to Oliver he died at Hooton in Cheshire, on the 18th day of July, 1753, at the age of fifty-seven. He was buried in the Chancel of Eastham.

Father James Ashby, *alias* Middlehurst, was born in Lancashire on the 18th of October, 1714. He made his noviceship at Watten, that favorite home of religious fervor. Four years after his entrance into the Society, he was probably a priest before becoming a Jesuit, we find him on the Maryland Mission laboring with Fathers Richard Molyneux, Bennet Neale, James Farrar, and Thomas Poulton. During his missionary life in South-

ern Maryland he was stationed in various places. At one time we find him laboring zealously at St. Inigoes; again we find him at St. Thomas', and again at Newtown. In the Catalogue for 1758 we find "James Ashby, late of Newtown." Father Ashby spent several years at this latter place, and to his labors the people there are indebted for the present Newtown Church. He also built a house at St. Inigoes for the Fathers. This structure was of solid brick and contained twelve rooms. It was unfortunately burned down some years ago, and in its destruction were lost many documents and books which would help to throw much light upon St. Inigoes' historic Residence.

Father Ashby died at Newtown on the 23d of September, 1767. He lies beside the church he had labored so hard to build. His name, it is sad to say, is forgotten in Britton's Neck, though he it was who gave that congregation the church in which they have for many generations knelt to worship God. To Father George Fenwick's notes I am indebted for the knowledge that Father Ashby was the builder of the present church at Newtown.

In the old Newtown Note-Book I find the name of George Thorold. This was one of the most laborious of all the missionaries of Southern Maryland. He toiled faithfully and ardently in the Mission for the space of forty-two years.

Father George Thorold was born of a wealthy family in Berks, February 11th, 1670. Having reached his twenty-first year he renounced the world, and all worldly advantages, and consecrated himself to religion by entering the Society of Jesus. Before coming to America he

had been chaplain at Michaelgate, Bar Convent, York. The missioners of the Yorkshire District lived in perpetual danger. "After London," it is said, "York was more deeply dyed in the blood of English martyrs than any city in England." From this we can deduce what manner of life Father Thorold led while on the English Mission. It was in York Castle that the martyred Father Nicholas Postgate, while a prisoner, composed the touching and beautiful verses beginning with the stanza:

"O gracious God, O Savious meek,
O Jesus, think of me,
And suffer me to kiss Thy feet,
Though late I come to Thee."

The hymn is still used in the wild moorlands of Ugthorpe. We wonder if Father Thorold did not teach it to his people on the banks of St. Mary's River or down by St. Clement's Bay? Towards the end of his long missionary life how appropriate this verse would be on the lips of the venerable priest himself:

"My wearied wings, sweet Jesus, mark,
And when thou thinkest best,
Stretch forth Thy hand out of the ark,
And take me to Thy rest."

We may reasonably suppose that there was scarcely a congregation in Southern Maryland which did not enjoy the care and zeal of Father Thorold. In 1725 he was appointed Superior of the Mission. This position he held for about nine years. He died, crowned with labors and merits, on the 15th of November, 1742.

Father George was probably brother to Edmund or

Epiphanius Thorold, *alias* Turner, who was distinguished in the home missions, and who was for a time Superior of the Mission of Market Rasen, in the College of St. Hugh.

I find also the name of James Whitgreave in the old Newtown Note-Book. Father James Whitgreave was the son of Thomas Whitgreave, Esq., of Mosley, County Stafford, and his wife Isabella, daughter of William Turville, Esq., of Aston-Flamville. His father's second wife was Isabella, daughter and co-heir of Sir Aston Cokayne, Kt., of Pooley, County Warwick. On his maternal side Father Whitgreave had several kinsmen who were distinguished and holy members of the Society of Jesus.

Moseley, the birthplace of James Whitgreave, was a hamlet near Wolverhampton. "The original abode of the Whitgreave family was at Whitgreave near Stafford, where in the time of Henry II. 'Clemens Filius Huberti de Whitgreave' gave to the Priory of St Thomas, on the river Sow, eight acres of land in the territory of Whitgreave. The family continued at Whitgreave till the time of Henry IV., when William de Whitgreave who had married Joan, granddaughter and heiress of David de Malplas, was appointed bailiff of Stafford, to which town he removed. Robert, one of the younger sons, became an officer in the royal Exchequer, and Escheator of the County of Stafford, and in the former capacity accompanied Henry V. into France. He bought the Manors of Burton and Bridgford, with other estates in the county of Stafford, as also the manor of Longford in Shropshire, and settled at Burton near Stafford. His grandson, another Robert, in the time of Henry VIII.,

received the manor of Bridgford for his portion as a second son, and married Dorothy Noel of Hilcott, in the county of Stafford. Their fourth son, Thomas, by his marriage in the time of James I., with Alice, daughter and co-heiress of Henry Pitt, a 'merchant of the Staple' acquired the estate of Moseley, which passed to his only son, Thomas. This gentleman became an officer in the royal army during the Civil Wars, and had the honor of sheltering in his house Charles II., after the battle of Worcester. On the Restoration he received a pension from the King, and was appointed gentleman Usher to the Queen, Catharine of Braganza. His only surviving son, Thomas, married Isabel Turville, and had besides other children, Thomas and *James*, who became priests of the Society of Jesus. The present Henry Whitgreave, Esq., of Moseley, his brothers and sisters are the great, great, great-grandchildren of Thomas Whitgreave above mentioned, who saved the life of his Sovereign. The old house at Moseley (built in the time of Elizabeth) in which Charles was sheltered, and the priest's hiding-place there in which he took refuge, when his life was endangered by a threatened search from the Puritans, still exist.

"The mission at Moseley was served by the Fathers of the Society till its suppression, and to them the family is indebted for the consolations of religion during the darkest days of persecution in England."

The story of how the grandfather of Father Whitgreave saved the life of King Charles is very romantic. As it will help to throw some light upon the early home of our missionary in old England we shall give it in as few words as possible: After the defeat of the royal army

at Worcester, the King was obliged to fly for his life to the woods and fields. Searches were made for him by the Puritans on all sides. For a time the royal fugitive, with his hair cut short, and wearing "an old green woodriff's coat, and a white steeple crown hat," labored in the woods with a peasant, and concealed himself at night in a tree, which was long afterwards known as the Royal Oak. The friends of his Majesty soon sought out for him a more suitable dwelling-place. This was the house of Thomas Whitgreave upon whose loyalty and fidelity the King could fully depend. Charles rode up to Whitgreave's on a mill horse. He was received respectfully by that gentleman and Mr. Hudleston, "a priest of the Holy Order of St. Bennet," who resided at Moseley House.

"For the better security of his Majesty's retreat, Mr. Whitgreave sent all his servants betimes in the morning, each to their several employments abroad, except one cook maid, a Catholic, who dressed their diet; and it was farther pretended Mr. Hudleston had a cavalier friend or relation, newly escaped from Worcester, who lay privately in his chamber unwilling to be seen. So that this grand secret was imparted to none in the house but Mr. Whitgreave's mother, whom my Lord Wilmot presented to the King, and whom his Majesty graciously saluted and confided in. At that time Mr. Hudleston had with him at Mosely under his tuition, young Sir John Preston, and two other youths, Mr. Thomas Palin and Mr. Francis Reynolds, nephews to Mr. Whitgreave. These he placed at several windows in the garrets from whence they had a prospect of all the passages from all parts to the house, with strict charge given them to

bring timely notice of any, whether soldiers or others that came near the house, and herein the boys were as exact and vigilant as any sentinel could be on his guard." While the king was engaged in eating, which he did in the Priest's Room, he was waited on by Mr. Hudleston and Mr. Whitgreave, while "old Mistress Whitgreave was called in and commanded to sit down and carve," for her royal guest.

Mistress Whitgreave seems to have been a lady of great benevolence. Many of the poor soldiers who were maimed and wounded at Worcester sought relief at her door, and these she took into her house, and with great tenderness and charity washed and dressed their bleeding scars. During the King's concealment "he was pleased to inquire how Roman Catholics lived under the present usurped Government; Mr. Hudleston told him they were persecuted on account of their religion and loyalty, yet his Majesty should see they did not neglect the duties of their Church; hereupon he carried him upstairs, and showed him the Chapel, little, but neat and decent. The King, looking respectfully upon the altar, and regarding the crucifix, and silver candlesticks upon it, said: 'He had an altar, crucifix, and silver candlesticks of his own, till my Lord of Holland broke them, which (added the King) he hath now paid for."

One afternoon a party of the rebels unexpectedly came to search Moseley for Mr. Whitgreave; their approach was timely discovered and a servant came running up stairs towards the chamber where the King lay, and cried out—"Soldiers, soldiers are coming!" Upon this the King was immediately conveyed by Mr. Whitgreave into the private place or receptacle before mentioned,

which always stood open and ready in case of contingencies for his Majesty's retreat. And Mr. Whitgreave, to prevent further search, and thereby secure the King from hazard of discovery, generously went down and exposed himself to the sight and fury of the soldiers, who violently seized upon him and would have hurried him to prison as a person engaged for the King in Worcester fight, but he assured them that he had been a long time sick and infirm at home, and called in the neighbors to attest the same; wherefore, after much dispute, they at length let him go and departed. When they had quitted the town, and not before, Mr. Whitgreave returned, and with Mr. Hudleston, helped the King out of his confinement, and attended him in his chamber. Mr. Hudleston knew the King was acquainted with his character and function, and consequently also of his being obnoxious to the sanguinary laws, and therefore said: "Your Majesty is in some sort in the same condition with me now, liable to dangers and perils, but I hope God, that brought you hither, will preserve you here, and that you will be safe in this place as in any castle of your dominions." The King addressing himself both to Mr. Whitgreave and Mr. Hudleston, replied: "If it please God I come to my crown, both you and all of your persuasion shall have as much liberty as any of my subjects."

How badly King Charles kept his promise is well known to all who are acquainted with English history.

Father James Whitgreave was born March the 14th, 1698. His humanities were made at St. Omer's, and his novitiate, which he began in his seventeenth year, at the Jesuit House at Watten. He came to Maryland in his

twenty-sixth year, and labored strenuously in that Mission for the space of fourteen years. A part of this time he spent at Bohemia Manor. In 1738 he returned to England and became a missioner in the College of St. Chad (his native County of Stafford), being declared its Rector in 1743. The ancient town of Wolverhampton, it is stated, was the headquarters of St. Chad's College or District. In the year 996 a monastery was founded there by Wulfrana, sister of King Edgar, and widow of Aldhelm, Duke of Northampton, in honor of whom this town, previously called Hampton, received the appelation of Wulfranis-Hampton, of which its present name is a corruption. The monastery continued until the year 1200, when it was surrendered to Hubert, Archbishop of Canterbury, and was subsequently annexed by Edward IV. to the Deanery of Windsor. On the revival of religion on the accession of James II., the English Jesuits had a flourishing College, and a large residence and chapel at this town. In fact, Wolverhampton was called the *Little Rome* on account of the great number of Catholics there. It was also the seat of the long-lived labors of Father William Atkins, who died a martyr for the Faith in Stafford gaol, 17th of March, 1681, at the age of eighty years, being under sentence of death; and Wolverhampton also had for its missioner for some years the blessed Martyr, Father John Gavin, who suffered at Tyburn.

Father James Whitgreave, after having passed through many dangers and hardships, both in Maryland and in England, passed to a better life at Moseley, on the 26th day of July, 1750. As already intimated, he had a brother in the Society. This Father labored un-

ceasingly in the Missions of Salden, of Oxford, and of St. Chad.

Father Joseph Hattersty was born in London on the 15th of October, 1735. He was the son of Joseph Hattersty and Elizabeth Grogan, both fervent Catholics. He entered the English College at Rome as an alumnus in 1749. Four years later on, in company with Father Anthony Lowe, who was afterwards imprisoned by the Revolutionists who had taken Dunkirk, he was admitted to the Society. "After his ordination," says Oliver, "he offered himself with a good and willing mind, and generous heart, for the American Mission." He arrived in Maryland July 12th, 1762. He was working on the Newtown Mission during the years 1768 and 1769. On May the 8th, 1771, he died at Philadelphia, at the early age of thirty-five. The Catalogue, after mentioning his death, adds that he was "a most holy and zealous missioner."

Father Hattersty was one of those zealous Jesuit missionaries who were accustomed to go from St. Joseph's, Philadelphia, into the Southern part of New Jersey. He paid visits to the scattered Catholics of Gloucester and Salem Counties, and no doubt did much good wherever he went.

CHAPTER IX.

Father Vincent Phillips was for some time at Newtown. I find his name in a few places in the old Note-Book of that house. He was a native of Worcestershire and was born on the 23d of September, 1698. His noviceship was made at Watten. This he began in his nineteenth year. After his ordination he was sent from the Continent back to England and served the Missions in the London and Suffolk Districts. Probably no district of the English Province of the Society suffered so severely as the College of St. Ignatius, or the London District. It contained within its limits the very seat of the persecuting government, with its judicial courts and State prisons, which at one period formed the principal residences of the Fathers, while Tyburn was witness of the deaths of seventeen and St. Paul's Churchyard of one of its martyrs for the Faith, to say nothing of the numbers who died within its prison-walls, noble confessors in the same cause. So bitter was the hatred the Puritans bore everything loved and cherished by Catholics that they even tore down the old Signs of Redemption that had been raised in the public ways of London during the days of living faith. From an old absurd paper we learn that the Golden Cross in Cheapside was torn down in 1642, and with infamous irreverence carried in funeral procession. More than ordinary

courage was needed by the missionaries who served in the London District, and this no doubt Father Phillips possessed. While in the Suffolk District this Father was Chaplain at Gifford's Hall, once the seat of the religious Mannock family. This mission was not without its dangers, and a very amusing story is told of an Anglican clergyman there who was once mistaken for a Jesuit and nearly stoned to death by an excited mob.

Oliver says that Father Phillips was professed while serving the Maryland Mission, in 1735. About nineteen years afterwards he returned to England and became a missioner in the Oxford District.

Father Phillips died at the home prepared for "veterans," at Ghent, in 1760.

Father James Walton was one of the missionaries of Newtown. He is marked in the old catalogues as being in that residence in 1778 and 1780. Father Walton was an humble man, and most zealous in working for the salvation of his neighbor. He seemed to have nothing so much at heart as the advancement in perfection of his spiritual children. Archbishop Carroll, in one of his letters, says that Father Walton was indefatigable in his labors in behalf of those committed to his care. The journey of Father Walton from St. Mary's County to Frederick, where he began to "live alone" on the 27th of June, 1768, must have been indeed a trying one.*

* Father John Williams, a native of Flintshire, Wales, had been at Frederick before the year 1768. On Father Walton's arrival in that town, Father Williams returned to England, where he died, in Monmouthshire, in 1793, or as some say in 1801. Father James Pellentz, who spent ten years at Lancaster, Pennsylvania, was at Frederick for eighteen months.

Mounted on his horse, and in disguise, he had to ride through many a hamlet hostile to Catholics, and especially to Jesuits. To a kind Providence alone he had to trust for food and for shelter, when night came down upon his way. He passed upon his dangerous route many a one who was ready to imbrue his hands in the blood of every *Papist priest* in the land. But, thanks to God, the holy missionary arrived safely at his place of destination, there to work without tiring for the glory of his Creator and Redeemer.

Father Walton was engaged in missionary work at St. Inigoes for some time. He was the successor of Father Ignatius Matthews in that residence. He sank from his labors at this last-named place in 1803. His loss was severely felt in the Mission.*

In one of the books of the Newtown Library I find the name of John Boone. This Father belonged to a fine old Catholic family in Maryland which gave many of its members to the service of the Church. Father John had a cousin and a brother who were members of the Society of Jesus. Father Joseph, his cousin, was the son of Henry Boone and Miss Spalding, his wife, of Charles County, Maryland. Joseph accompanied his half-sister, Rachel, to France, and went himself to St. Omer's College, and was there educated, ordained, and finally died. Father Edward Boone, Father John's brother, labored zealously on the English Mission, and died

* Bishop Leonard Neale announced Father Walton's death in a letter to Father Marmaduke Stone, Superior in England. In this letter the Bishop says: "The Rev. Mr. Walton is gone to a better life to receive the reward of his faithful and laborious exertions. His loss is severely felt."

happily at Danby, Yorkshire. Nor were the Boone family wanting in patriotism. One of them, John, was a Lieutenant in the Maryland Line during the Revolutionary War. Another of the Boones was elected High Sheriff of Maryland. Father John Boone, being ordained, was sent on the Maryland Mission in 1765. About five years later he returned to England and there labored with much fruit for fourteen years. In 1784 he again returned to his beloved Mission. At the meeting of the "Select Body of the Catholic Clergy," held at White Marsh in 1794, he was present. About one year afterwards he yielded up his faithful soul into the hands of his Creator.

It would have been difficult for the English Province to supply its Mission with priests during the Penal Days if God had not called many young Americans, chiefly Marylanders, to work in His vineyard on this side of the Atlantic. The priest of whom we are just going to speak, like the Boarmans, the Sewalls, and the Fenwicks, was a native of Maryland. Ignatius Matthews, being already ordained priest, entered the Society at Watten on the 7th of September, 1763. After his noviceship, and some studies, he was sent, in 1766, to the Maryland Mission. He was at St. Inigoes 29th March, 1784. He died at Newtown, May the 11th, 1790, at the age of sixty. I have been informed that there is a fair picture of this Father in a private residence at Washington. It is in India ink, and is the work of Ethelbert Cecil, a young artist, whose great talent was lost for want of encouragement and proper cultivation. The artist represents Father Matthews as a venerable, yet hale man. He is in

the act of delivering a sermon to his congregation in the Newtown Church.

Father Ralph Falkner was a native of Maryland. It is likely that he made his humanities at the school opened by the Jesuits at Bohemia in 1745 or 1746. It may be well to remark here that it was in this school that Archbishop Carroll made a part of his studies. It is also probable that his cousin, Charles Carroll, of Carrollton, also studied here for some time.

Father Falkner was raised to the sublime dignity of the priesthood on the 7th day of March, 1761. One month after his ordination he set sail for Maryland. I fear that nearly everything relating to his missionary career has been lost. *Ralph Falkner*, written upon an old book at Newtown, is the only trace I find of him in the Mission.

The Neales, of Maryland, gave to that State some of its most distinguished sons. Captain James Neale, the worthy ancestor of that pious and well-known family, came to the Colony before the year 1642. In that year he had his "Plantation" near the mouth of the Wicomico surveyed for his settlement. He was soon appointed the Privy Councillor of Maryland, and is said to have been a great favorite of the Crown. One of his daughters was named after the wife of Charles I., "Henrietta Mariah." Among his descendants were many who consecrated their lives to the service of the Church, both as priests and nuns. Right Rev. Leonard Neale, the second Archbishop of Baltimore, was of his line. Even at this present moment one of the Missionary Fathers at St. Inigoes bears his name and inherits his blood.

Among those who are at rest in the quiet Newtown

Churchyard is another of the Neales, Father Benedict. This worthy Father was born in Maryland on the 3d of August, 1709. After having pursued his studies on the European Continent, he resolved to devote his life to the labors of an apostolic life. And so, in his nineteenth year, he entered the Novitiate of the Society of Jesus. Not long after his ordination he was sent on the Maryland Mission. This venerable priest must have labored in Southern Maryland for a period of no less than half a century. During that long time how much merits he must have amassed for Heaven. He died amidst his labors on the 20th of March, 1787.

Father John Boarman,* who had two brothers, Charles and Sylvester, in the Society, was born in Charles County, Maryland. The date of his birth was January 27th, 1743. He joined the Order on the 7th of September, 1762. He pursued his philosophical and theological studies at Liége. On the Suppression of the Jesuit House in that city, he returned to his native State. Though he left Liége on the 22d of November, 1773, he did not arrive in the Mission before the 24th of March in the following year. Father Boarman was at Port Tobacco in 1783. He was present at the meeting convened at Newtown, September 23d, 1783. He also attended

* During the cruel sway of the Parliament Commissioners, Thomas Matthews, John Dandy, and *William Boreman* acknowledged the Pope's supremacy in open court. The Boarmans have clung lovingly to the Faith which William Boreman confessed at the peril of loss of property, and even of life. Some of their number have borne the rich boon of Catholic Truth to homes in the far West, and one of them is a member of the Society, in the Missouri Province.

the meeting convened at St. Thomas' Manor in 1793, and that held at White Marsh in 1794. Father Boarman was, according to the best authorities, a pious, zealous, and devoted priest. His labors were incessant and most fruitful. During twenty years he prayed and toiled for the people committed to his paternal care. God was pleased to call this saintly priest to Himself in 1794, in the fifty-first year of his age. He died at Newtown, and was there interred amidst the prayers and tears of his sorrowing congregation.

No name is more familiar to the student who examines the books of the Newtown Library than that of Augustine Jenkins. His name is found written in the pages of several Latin, French, and English works. Augustine Jenkins was a native of Maryland, and was born January the 12th, 1742. His ancestors, who were natives of Wales, fled from persecution to Maryland, and as early as 1660 established themselves at the head of the St. Mary's River. His father was a gentleman highly esteemed in Southern Maryland; his mother was the daughter of Captain Thomas Courtenay. He had several brothers who left St. Mary's County on account of the persecutions they had to suffer at the hands of the enemies of the Catholic Faith. The members of the Jenkins family always proved themselves devoted children of the Church. "They flourished under the paternal government of the Calverts, and suffered persecution under the Protestant Ascendancy, but neither prosperity, the hope of reward, nor pains and penalties, ever caused them to swerve from that which they cherished above all things, the faith for which they had forsaken their parent land."

The Jenkins family took a patriotic part in the Revolutionary War. In 1812, no less than five of Father Jenkins' nephews did battle for their country against the foreign foe.

White Plains, which originally belonged to the Jenkins family was described to me by one who saw it many years ago as being a charming place. Rows of tall poplars guarded the avenue leading up to the venerable residence. A rich green lawn lay spread before it. Pebbled walks, fringed with snow-white shells, over which drooped fragrant and delicate flowers, wound around it in graceful curves. Everything within the mansion, as well as its surroundings, bespoke the elegant and refined taste of its inmates. The influence of early associations will generally last through life. It is almost impossible for one whose childhood and early boyhood were passed in the midst of elegance and refinement to grow rude or unpolished in manners and behavior. This is the reason why the missioners of Maryland, whether in the hovels of the poor white settlers, or in the wigwams of the Indians, could always be distinguished as gentlemen by birth and education. The effect of his first education at White Plains was always seen in the conduct and bearing of Augustine Jenkins. He was sweet, affable, and gentlemanly in all his ways. He felt perfectly at his ease as well in the cottage as in the manor. The charm of his manners was universally felt. He had a winning grace about him that won the affection of all who came in contact with him. His generous heart, which was a well of goodness, overflowed with kindly feeling. It is, indeed, no wonder then, when

we also take into account his zeal and solid virtue, that he proved most successful as a missionary.

Young Jenkins, while still a gay-hearted boy, had to endure the pangs of a wide separation from his home and friends. It was resolved that the pious, gentle youth should proceed to the Old Catholic Continent to prosecute his studies. We can fancy that we see him bidding farewell to his little playmates and brothers; we can imagine that we behold him kneeling humbly to receive his cherished parents' blessing. He arises, embraces all, and drives down to meet the boat that awaits him; but before he is out of sight of his loved home he looks back upon the scenes of his childhood with a fond and lingering gaze.

After having spent some years in Europe, young Jenkins resolved to enter the Society of Jesus, which he did on the 7th of September, 1766. After his noviceship he continued his studies at Liége.

The first English Novitiate of the Society of Jesus was commenced at St. John's, Louvain, in 1607. In 1614 it received students in Philosophy and Divinity, as well as novices; a separate house in the garden being fitted up for the latter. At the end of the same year, however, the Novitiate was removed to Liége. The ground occupied by the house, garden, etc., was purchased in 1614 or 1615 by Father John Gerard, and the house was built with money furnished by English Catholics. A few years later, Maximilian, Elector of Bavaria, assigned an annual pension for the maintenance of the College, and thus became its founder, though the premises were English property. Towards the end of the seventeenth century the farm at Chevremont was purchased and given

to the College for a country or villa-house by Lord Castleman. Liége continued to be the theologate of the English Province until the year of the Suppression of the Society, 1773.

Father Jenkins was that year at Liége engaged in studying his fourth year of theology. His Professor of Sacred Scripture was Father Thomas Barrow, "a prodigy of learning;" a man of almost universal genius. Our young missionary studied the controverted points of religion under the learned and holy Father Anthony Bruning, a distinguished theologian of his time. Of Jenkins' Theological Professor, Rev. Thomas Ellerker, Oliver says: "he was a worthy scholar of such a master as Father John Thorpe. At the end of Rhetoric, in 1755, this promising young man entered the Novitiate, and in the sequel became one of the ablest professors of theology that the English Province ever produced. His treatise *De Incarnatione* may be regarded as a masterpiece.

> 'From his cradle
> He was a scholar, and a ripe and good one;
> And to add greater honours to his age
> Than man could give him, he died fearing
> Heaven.'"

Among those who served in the Maryland Mission who had the good fortune to be students with Father Jenkins under such able professors, were: Fathers Charles Sewall, John Boarman, John Boone, and Leonard Neale.

After his studies and ordination Father Jenkins returned to Maryland. He arrived on the 24th day of

May, 1774. A few years later on we find him engaged at Newtown. His apostolic work had the special blessing of Heaven on it. He made many converts, reclaimed hardened sinners, and led pious souls to a higher degree of sanctity. His confessional was always surrounded by penitents, and the people flocked around him to receive Holy Communion from his hands. He was, as Archbishop Carroll truly said, "a man without guile," the loved and tender father of his flock.

The Rev. Father Jenkins, after many labors and pains, died a happy death at Newtown on the 2d of February, in the year of our Lord 1800.

Bishop Carroll writes in April, 1780: "With Father Walton, at Newtown, lives, among others, that man without guile, Father Jenkins. I am told he is almost adored by his acquaintance; and I dare say, very deservedly."

CHAPTER X.

John Lucas was born on the 5th of May, 1740. Twenty-three years afterwards he entered the Society. Soon after his elevation to the priesthood he was sent on the Maryland Mission. That was in 1770. He died in Maryland in 1795.

It was about the time that Father Lucas labored in the Mission that one of the Fathers died heroically in the performance of one of his priestly functions.* The Father, some say it was Lucas himself, being summoned on a sick-call in the depth of a dark and raw night, was overtaken by a heavy snow-storm. For some time he struggled on bravely towards the house of the sick man. At length, being overcome by the cold and fatigue, he fell prostrate on the ground. Some farmers passing early the next morning to their work found him dead in the snow. As we write, the words of the poet Longfellow come naturally to our mind:

> "There, in the twilight cold and grey,
> Lifeless, but beautiful he lay,
> And from the sky serene and far
> A voice fell like a falling star, Excelsior."

This may be the place to insert an anecdote which we have on very good authority. One evening a Protestant

* Related by Rev. James Fitton who died in Boston a few years ago.

gentleman rode past the Newtown Manor on his way to Long Point. The hour was calm and beautiful. The sun was sinking behind the groves of Bedlam Neck. A flood of glory lit the waters of St. Clement's Bay. The traveller rode on leisurely, little dreaming that the heavens would soon be rent by forked lightning. Yet such was the case. On his return home a terrific storm swept over Bedlam Neck. The rain fell in torrents, the sky grew pitchy black, the winds lashed the tranquil waters to fury. In his fright, the wayfarer sought an asylum in the hospitable old Manor. The Fathers received him very kindly and remained with him for hours at the parlor fire. About midnight the bells of the house were rung with violence. In a moment one of the attendants rushed into the room and announced an urgent sick-call. Without a moment's hesitation one of the Fathers arose and begged the guest to excuse him, as he had to attend to a sick-call. The gentleman was surprised and urged the Father to wait until the storm had abated. The Father smiled graciously and said: "My dear sir, it is impossible for me to remain. At all hazards I must attend the sick." Soon the sound of a horse's hoof could be heard on the road leading from the Newtown Manor. The Father was on his way to visit the dying. The Protestant gentleman was so touched by the devoted charity of the priest that he exclaimed: "The religion that produces such heroic self-sacrifice must be divine." He prolonged his stay at the Manor, received instruction, and became a good and fervent Catholic.

Joseph Doyne was born in Maryland, November 11th, 1734. He entered the Society on the 7th of September, 1758. He served the Mission at Stonyhurst for eleven

years. Having been sent on the Maryland Mission, he labored in different parts of the lower counties. He was for a long time at St. Thomas' Manor in Charles County. He is mentioned many times in the letters of Bishop Carroll. I find his name in several of the books of the Newtown Library. He was a member of the Select Body of the Catholic Clergy. He took part in the meeting convened at St. Thomas' Manor in 1793. He was also present at the meeting held at White Marsh in 1794. He was one of those Fathers who wished to join "the Institute of the Faith of Jesus." He died at St. Thomas' Manor, 1803.

The name of Robert Molyneux is closely connected with the history of the Newtown Mission. This learned scholar and eloquent preacher was born at or near Formby, County Lancaster, July 24th, 1738. He was descended from a high and distinguished family. The pictures hanging on the walls of his ancestral chambers were well calculated to inspire him with generous and noble sentiments. On September 7th, 1757, he entered the Society. He had the happiness of seeing one of his brothers, William, a member of the Order. In 1764 Father Robert was a Master at Bruges College. Soon after his ordination he was sent on the Maryland Mission. So highly did Archbishop Carroll esteem him that he was anxious to make him his Coadjutor Bishop, but he could not be persuaded to accept the post. In 1786 and 1787 we find him distinguishing himself in Philadelphia as a good and zealous priest, and as a remarkably eloquent speaker. In 1789 we find him employed in missionary work at Bohemia. He spent the

year 1796 at Georgetown, and 1797 and 1798 at Newtown. In 1805 he is said to be in St. Mary's County. At the meeting held at Georgetown in 1805, it was resolved that Robert Molyneux and Charles Sewall should take care of the business affairs of Cedar Point Neck. On the Restoration of the Society in this country, he was appointed the first Superior of the Mission. While Superior he won the confidence and affection of his subjects by his kind and affable manner. Father Molyneux was no ordinary man. On account of his learning, zeal, and solid virtue, he may well be considered one of the chief glories of the Society of Jesus in this country. He died at Georgetown in 1808, universally regretted by the clergy and laity.

Father John Bolton was born October 22d, 1742. He entered the Novitiate at Watten on the 7th of September, 1761. Soon after his ordination in 1771, he was sent on the Maryland Mission. In 1780 he was zealously employed in Charles County. He was sent by his Superior to the Eastern Shore of Maryland in 1787. I find an entry for that year in Father Mosley's "Ordo" as follows: "9th September, I, Jno. Bolton buried for y^{e} first time at St. Joseph's, Talbot." At the meeting held at St. Thomas' Manor on the 4th of October, 1793, Father Bolton was present. He was also at the meeting held at White Marsh on the 25th of February, 1794. There are two shelves full of venerable breviaries in the present Leonardtown Library. At the top of the title-page of one of these books, which was printed in 1759, I find "Joan. Bolton." Father Bolton's labors on the Eastern Shore were most fruitful. He not only confirmed the

Catholics he found there on his arrival, but led a great many wanderers into the true fold. In Mosley's "Ordo" I find: "ab anno Dñi 1787, J. Bolton, R. Jos. Mosley's successor." Then follows a long list of converts made by him in various places along the Eastern Shore of Maryland and in Delaware. Among his converts were many Quakers. That he devoted himself, like another Peter Claver, to those of African descent is proved by the vast number of colored persons whom he received into the Church. Father Bolton died at the Newtown Manor in the autumn of 1809.

Bishop Carroll thus announces the death of Father Bolton, in a letter to Father Charles Plowden: "I am sorry to inform you that another of my, and indeed your, contemporaries, tho' some years older, has dropped off. Our honest and worthy Brother, the Rev. Mr. John Bolton, departed this life on the 9th of this month, in a most religious and placid manner. With moderate abilities, but an excellent will to fulfil the duties of his calling, he consecrated his days to them, always with punctuality and cheerfulness, winning the affections of his congregation wherever he lived, and never making an enemy. His sickness did not last more than a week; it was contracted in the service of his neighbor, whom he visited and watched over till near midnight, and, in order to be in time at his chapel the next day (Sunday), left him with a profuse perspiration to expose himself to a noxious dew, which brought on the fever that terminated his existence, after receiving most calmly and piously all the rights of the Church. Let our Brethren know of his death."

Father Peter Morris, after having labored zealously during thirteen years, died suddenly at Newtown of apoplexy. He was born on the 8th of March, 1743, and entered the Society on September the 7th, in the year 1760. He came to Maryland in 1770.

Arnold Livers enriched the Newtown Library with several of his books. This Father was born in Maryland on the 11th of May, 1705. He entered the Society at Watten, September the 7th, 1724. On the 2d of February, 1742, he was professed of the four vows. After having finished his studies he came back to Maryland and died here August 16th, 1777, aged seventy-two.

Father Francis Xavier Neale was born in Charles County, Md., June 3d, 1756. He made his classical studies, like his brothers, Leonard and Charles, at St. Omer's; afterwards he went to the "Academy" at Liége which during the Suppression continued for a time the good work of the English Scholasticate. Having been ordained, he left Liége, April 3d, 1788, and returned to America and served on the old Missions of the Society in Maryland. When permission was obtained by Archbishop Carroll to establish a novitiate, one of the first to enter the Society, on the Feast of St. Francis Borgia, October the 10th, 1806, was Father Francis Neale, and at the same time he was made Master of Novices, having under him Brother, afterwards Father John McElroy. There is in the Alexandria Residence a fine portrait in oil of Father Neale. He died at St. Thomas' Manor, December 20th, 1837.

Father Sylvester Boarman was a native of Maryland, and the brother of John and Charles, both Jesuits. He

was born November 7th, 1746, and entered the Society September 7th, 1765. At the time of the Suppression he was studying philosophy at Liége; and, before returning to Maryland, was ordained and became a very zealous missioner. From old records I learn that he returned to his native State on the 24th of March, 1784. He was stationed at Newtown in 1800. He was at St. Inigoes in 1805. He died at Newport, Charles County, in 1811.

Father Ignatius Baker Brooke was a native of Maryland, and probably the nephew of a Father of the same name who died at St. Omer's College, in 1751. He was born on the 21st of April, in the very year in which his uncle died. He entered the Society on September the 7th, 1770. At the time of the Supression, 1773, he was at Ghent. He was at Newtown in 1802. When Father Robert Molyneux left that Mission for Georgetown, in 1805, Father Brooke became his successor. He remained as Superior at Newtown until 1811.

Father Brooke lived long enough to see a second Archbishop ruling in Maryland. What joy it must have given the venerable priest's heart to see the progress the Church had made in his native State before his eyes closed in death. He had known days of darkness and persecution for the Faith that he loved. But now, before he sinks to rest, he sees it in all the beauty of its rise. What transports would he not feel if he could behold it now in the mid-day of of its majesty and glory! What consolation would not fill his heart if he saw the Churches, and Colleges, the Orphanages and Asylums

that now cheer and bless the land. Even a hundred years ago, 1789, when the great and good Archbishop Carroll was consecrated Bishop of Baltimore, none could dream of the marvelous, and almost miraculous splendor of the Church in Maryland in this year of our Lord, 1889.

DEO GRATIAS!

APPENDIX.

CATALOGUE

OF

EARLY JESUITS IN MARYLAND.

1634–1805.

I prepared this Catalogue some years ago, and published it in the *Woodstock Letters*. I trust it may prove of some service to Catholic historical students.

W. P. Treacy.

1634—Andrew White; John Altham, *alias* Gravenor; Timothy Hayes? *alias* Hanmer; Residence, St. Mary's City, Md.

1635—The same. All at St. Mary's City.

1636—Thomas Copley, *alias* Philip Fisher, Superior; Andrew White; John Rogers? *alias* Bamfield; John Wood? Father Hayes returned to England about this time. St. Mary's still the principal Residence.

1637—Thomas Copley; Andrew White; John Altham. All probably residing at St. Mary's. Father Knowles died soon after his arrival.

1638—Ferdinand Poulton, *aliases* John Brock and Morgan, Superior; Andrew White; Thomas Copley. At St. Mary's City. Fathers Rogers and Wood in England.

1639—Thomas Copley, St. Mary's City; Ferdinand Poulton, with the Proprietary, at Mattapany on the Patuxent; John Altham, on Kent Island; Andrew White, in the palace of the king, whom they call Tayac, at Piscataway.

1640—Thomas Copley, St. Mary's City; Ferdinand Poulton, Mattapany; Father Altham died at St. Mary's City, November 5th of this year. During 1640 the missionaries made various excursions among the Indian tribes. They baptized the Emperor and Empress of Piscataway, and visted the King of the Anacostans.

1641—Thomas Copley, St. Mary's City; Andrew White, at Piscataway; Roger Rigby, at a new settlement which in the vulgar idiom they call Patuxent. In this year the missionaries opened a residence at Portobacco; almost the whole town "received the Faith with baptism." Father Poulton died.

1642—The same as to missionaries and residences.

1643—Andrew White at Portobacco. The rest as in 1641.

1644—It is supposed that Father Copley, owing to the attacks of Claiborne and Ingle, removed from St. Mary's City to St. Inigoes. Father John Cooper arrives in Maryland.

1645—Bernard Hartwell, Superior, at St. Inigoes; Andrew White and Thomas Copley; probably residing at Portobacco. Both these missionaries were this year taken prisoners by a party from Virginia. They were put in irons, and taken back to England. The other missionaries, Father John Cooper and Fathers Hartwell and Rigby fled to Virginia.

1646—Bernard Hartwell, the only missionary in Maryland, died this year, probably at St. Inigoes. Roger Rigby, who had great influence among the Indians, and who was high in the esteem of Leonard Calvert, died of hardship in Virginia. Father John Cooper died in Virginia.

1647—This year the Catholics of Maryland mourned over the absence of their beloved and devoted missionaries.

1648—Father Copley returned boldly to Maryland. He was re-received by his dear flock as "an Angel from God." One of his companions, perhaps Father Laurence Starkey, remained in Virginia.

1649—Thomas Copley, Superior, at St. Inigoes; Laurence Starkey, *alias* Sankey. Father Starkey attended to the different outlying missions, Newtown, Portobacco, etc.

1650—Thomas Copley, Superior; Laurence Starkey.

1651—The same.

1652—Laurence Starkey. This year Claiborne, and his Puritan party, took possession of St. Mary's City and persecuted the Catholics of Maryland.

1653—Laurence Starkey alone in Maryland. Father Copley died.

1654—Francis Fitzherbert, *alias* Darby; Laurence Starkey. About 1654 Father Francis Rogers came to Maryland, but remained only a short time in that Mission.

1655—Francis Fitzherbert, at St. Inigoes; Laurence Starkey attending to the outlying missions. This year the Fathers were again persecuted. They had to fly to Virginia for safety. Their residences at St. Inigoes and Portobacco were sacked by the Puritans. The missionaries suffered much in Virginia where they lived in a low and mean hut not unlike a cave.

1656—The Fathers still forced to live in Virginia.

1657—No missionaries in Maryland. Father Starkey died in the midst of his trials in Virginia, on the 13th of February, 1657.

1658—Jesuits again in Maryland. Francis Fitzherbert; Thomas Payton. This year Father Fitzherbert was arrested and tried for teaching and preaching at Newtown and Chaptico. He defended himself under the charter, and was acquitted.

1659—Francis Fitzherbert. Father Payton returned to England on business.

1660—Francis Fitzherbert. Father Payton, returning to America, died on the voyage, January 12th, 1660.

1661—Francis Fitzherbert; Henry Warren, *alias* Pelham. This year William Bretton, gent., gave a piece of land on Newtown Hundred as the site of a new church, and for a graveyard. The new church was at first dedicated to St. Ignatius, but afterwards it was placed under the patronage of St. Francis Xavier.

1662—Henry Warren. Father Fitzherbert returned to Europe.

1663—This year Father Warren obtained a conveyance of Church lands from Cuthbert Fenwick to himself, "Copley's successor." Father Edward Tidder, *alias* Ingleby, in Maryland.

1664—Henry Warren; Edward Tidder; Peter Manners, *vere* Pelcon. It is a mistake to suppose that *Peter Manners* and *George Pole* were identical.

1665—Henry Warren; Edward Tidder; Peter Manners. This year Father Fitzwilliams, *alias* Villiers, died in Maryland.

1666—Henry Warren; Peter Manners; George Pole; Edward Tidder.

1667—Henry Warren; Peter Manners; Edward Tidder; George Pole.

1668—Henry Warren; George Pole; Peter Manners. This year Father Henry Warren purchased the Newtown estate from Mr. William Bretton for 40,000 pounds of tobacco.

1669—Henry Warren, *alias* Pelham; William Warren, *alias* Pelham. It is thought that these two missionaries were brothers. Father Peter Manners died on the 24th of April, and Father George Pole on the 31st of October.

1670—Henry Warren; William Warren.

1671—Two missionaries in Maryland. Father William Warren died on the 7th of February.

1672—Two Fathers in Maryland.

1673—Two Franciscans arrived. Great harmony existed between them and the Jesuits.

1674—Father Clavering; Father Waldegrave, *alias* Pelham.

1675—Francis Pennington; Nicholas Gulick. Both these Fathers came with the Royal Fleet from London.

1676—Francis Pennington; N. Gulick.

1677—Thomas Gavan, Superior, with five companions—some priests and some Coadjutor Brothers.

1678—Michael Foster, Superior; Francis Pennington; Thomas Gavan; Nicholas Gulick.

1679—Michael Foster, Superior; Francis Pennington; Thomas Gavan.

1680—The same.

1681—The same.

1682—To those in 1679 is added Father Thomas Percy.

1683—The same. Father Percy returns to England. A new Mission was begun at New York with Thomas Harvey, *alias* Barton, as Superior, and Henry Harrison, *alias* John Smith, as assistant missionary.

1684—Francis Pennington, Superior; Thomas Gavan; John Pennington, at Newtown. Father Foster died on the 6th of Feb-

ruary.—New York: Thomas Harvey, Superior; Henry Harrison,.

1685—Francis Pennington, Superior; Thomas Gavan returned to England; Father John Pennington died at Newtown on the 18th of October.—New York: Thomas Harvey; Henry Harrison.

1686—Francis Pennington, at Newtown Manor.—New York: Thomas Harvey, Superior; Charles Gage; Henry Harrison.

1687—Francis Pennington.—New York: Thomas Harvey; Charles Gage in England.

1688—Francis Pennington.—New York: Thomas Harvey; Henry Harrison.

1689—Francis Pennington.—New York: Fathers Harvey and Harrison are driven out. Father Harrison, in trying to make his escape to France, is taken by Dutch pirates. Father Harvey walked to Maryland.

1690—Francis Pennington; John Matthews. Father Harrison is in Ireland.

1691—Francis Pennington; John Matthews.

1692—William Hunter, Superior, residing at St. Thomas' Manor; Francis Pennington at Newtown Manor; John Matthews.

1693—Francis Pennington, Superior; William Hunter; John Matthews.

1694—Francis Pennington; William Hunter. Father John Matthews died at Newtown, December the 8th, 1694.

1695—William Hunter, Superior; Francis Pennington. Father Harrison, at Loretto.

1696—William Hunter, Superior; John Hall; Robert Brooke. Father Thomas Harvey died in Maryland, aged 84. He spent 65 years in the Society.

1697—William Hunter, Superior; John Hall, Procurator; Robert Brooke; Henry Harrison.

1698—William Hunter, Superior; Father James Gonent died on the voyage to Maryland, December 28th, 1698.

1699—William Hunter; Father Francis Pennington expired at the house of Mr. Hill at Newtown, the 22d of February, 1699. Rev. James Haddock, O. Min. Str. Obs.

1700—William Hunter, Superior; Robert Brooke; George Tho-

rold; William Wood, *alias* Guillick, or Kellick; Thomas Mansell. "Father Harrison is on his way; but nothing has been heard of him," says the Maryland Catalogue.

1701—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold, and another Father. Father Harrison died.

1702—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold. Father Matthew Brooke died at St. Thomas' Manor; Father Henry Warren died in England on June 7th, 1702.

1703—William Hunter, Superior; Robert Brooke; Thomas Mansell: George Thorold; William Wood; Richard Kirkham, *alias* Latham; Henry Cattaway. Father John Hall died this year, July 9th, at Ghent.

1704—William Hunter, Superior, at St. Thomas' Manor; Robert Brooke, at Newtown Manor; Thomas Mansell, at Bohemia Manor; William Wood; Geo. Thorold; Richard Kirkham; Henry Cattaway; Thos. Havers.

1705—William Hunter, Superior; Brooke, etc., as the past year.

1706—The same, except that Father Cattaway returned to England. Father Mansell obtained the patent for St. Xavier's, Bohemia.

1707—William Hunter, Superior; Robert Brooke; George Thorold; William Wood; Thomas Mansell.

1708—The same.

1709—The same.

1710—Robert Brooke, Superior.

1711—Robert Brooke, Superior; Thomas Mansell; William Hunter; George Thorold; William Wood; Thomas Hodgson; Peter Atwood; Richard Thomas, *alias* Webster; Charles Brockholes; Francis Beaumont, *alias* or *vere* Williams.

1712—The same. Father Henry Poulton died this year at Newtown Manor, the 27th of September.

1713—The same. Father Thomas Hodgson at Bohemia.

1714—The same. Father Robert Brooke died at Newtown Manor, 18th of July. Thomas Mansell, Superior.

1715—Thomas Mansell, Superior; the rest the same.

1716—The same. It is said that Father Brockholes returned to England this year.

1717—The same.

1718—The same. Father Francis Beaumont returned to England.

1719—The same. Father William Gerard arrived.

1720—The same. George Thorold at St. Thomas' Manor. Father William Wood died in the month of August.

1721—William Hunter at St. Thomas' Manor; Joseph Greaton; Thomas Mansell; George Thorold; William Gerard; Thomas Hodgson; Peter Atwood; Richard Thomas. Father Mansell obtains the deed of Bohemia, Cecil Co., Md.

1722—William Hunter, at St. Thomas' Manor, Charles Co., Md. The rest the same.

1723—George Thorold, St. Mary's Co., Md. Thomas Mansell; John Bennet; Peter Atwood; Joseph Greaton; Richard Thomas. Father William Hunter died at Port Tobacco, 15th August, 1723.

1724—Thomas Hodgson, at Bohemia; George Thorold; Peter Atwood; Richard Thomas; William Gerard; John Bennet, *vere* or *alias* Gosling, was living at Annapolis, at Mrs. Carroll's; James Whitgreave came in December; Francis Floyd; Henry Whetenhall; Peter Davis; James Case. Father Thomas Mansell, *alias* Harding, died at St. Inigoes August 18th.

1725—George Thorold, Superior, at St. Thomas' Manor; the rest the same.

1726—George Thorold, Superior; the rest the same. Father Hodgson died at Bohemia, December the 18th.

1727—George Thorold, Superior; Peter Atwood; William Gerard; Jas. Whitgreave; Henry Whetenhall; Francis Floyd; John Bennet; Peter Davis; Richard Thomas; James Case; Joseph Greaton.

1728—Peter Atwood, Superior; John Bennet at Annapolis. The rest as in the past year.

1729—George Thorold, Superior, at St. Thomas' Manor; Peter Atwood, in Charles Co.; Father Francis Floyd died at Newtown Manor, Nov, 13th. Father Bennet returned to England.

1730—George Thorold, Superior; Peter Atwood.

1731—George Thorold, Superior; Peter Atwood; Father Wm. Gerard died at St. Inigoes, the 16th of April. Father James Case died in the same station, the 15th of February.

1732—George Thorold, Superior; Peter Atwood in St. Mary's Co., Md.; Henry Whetenhall; Father Robert Harding arrived.

1733—Peter Atwood, Superior, in St. Mary's Co., Md. George Thorold; Henry Whetenhall, in Ann Arundel Co., Md.; Robert Harding at St. Thomas' Manor; Jas. Quin; James Whitgreave in Ann Arundel Co.; Joseph Greaton at Philadelphia, Penn.; Richard Molyneux; Vincent Philips; James Farrar; Arnold Livers.—Pennsylvania: St. Joseph's Church, Philadelphia, built this year.

1734—George Thorold was appointed Superior of the Maryland Mission in March; Henry Whitenhall; James Quin; James Whitgreave in Ann Arundel Co.; Robert Harding; Peter Davis; Richard Molyneux; Thomas Gerard; Arnold Livers at St. Thomas' Manor; Vincent Philips; some say that Father Thorold continued Superior until June, and that he was then succeeded by Father Atwood. Father Atwood died on Christmas Day, 1734, at the Newtown Manor. Father Thomas Leckonby, sen., died at Portobacco, Dec. 16th, 1734. Father John Fleetwood died on the 5th of January, probably at Newtown.

1735—Vincent Philips; George Thorold; James Quin; Father Richard Thomas died the 16th of January.

1736—Richard Molyneux, Superior; George Thorold.

1737—Richard Molyneux, Superior, at St. Thomas' Manor; James Quin in Ann Arundel Co.; James Whitgreave; Robert Harding; Thomas Gerard; Vincent Philips; Arnold Livers at St. Thomas' Manor; George Thorold, in Ann Arundel Co., Md. James Farrar in Ann Arundel Co.—Pennsylvania: Jos. Greaton at St. Joseph's Church.

1738—Richard Molyneux at St. Thomas' Manor; George Thorold; Jas. Whitgreave, St. Mary's Co.; James Farrar; Thomas Poulton came on the 4th or 28th of April. On this last day he gave testimony to grants.

1739—Richard Molyneux, at St. Thomas' Manor (old indenture); Owen Joseph Kingsley, who spent some time on the Mary-

land Mission, died at Watten, the 24th of January, agad 42.—Pennsylvania: Jos. Greaton.

1740—Richard Molyneux, at St. Thomas' Manor; Richard Archbold; Robert Harding; Arnold Livers, at Newtown.—Pennsylvania: Joseph Greaton.

1741—Richard Molyneux; Thomas Poulton, in Charles Co.; George Thorold; John Digges; James Quin, in "Queen Ann County."—Pennsylvania: Joseph Greaton; Henry Neale; Theodore Schneider, at Goshenhoppen.

1742—Thomas Poulton, at Bohemia Manor; Robert Harding; Benedict Neale, at Newtown; James Quin; Jas. Farrar, at Newtown; Thos. Digges; Arnold Livers, at Newtown; Father George Thorold died the 15th of November, at St. Thomas' Manor. This venerable missionary had spent more than forty years in Maryland.—Pennsylvania: Joseph Greaton; Henry Neale; Father William Wappeler purchased seven lots in Lancaster, Penn.; Theodore Schneider.

1743—Richard Molyneux, at St. Thomas' Manor; Bennet Neale; James Farrar; James Ashbey; Thomas Poulton.—Pennsylvania: Joseph Greaton; Henry Neale; William Wappeler; Theodore Schneider.

1744—Richard Molyneux; Thomas Poulton; James Farrar; James Ashbey; Thomas Poulton; Bennet Neale.—Pennsylvania; Joseph Greaton; Henry Neale; Theodore Schneider; William Wappeler. This Father was for a part of 1744, at Newtown.

1745—Richard Molyneux; Thomas Poulton, at Bohemia; Vincent Philips; Robert Harding; James Farrar; Arnold Livers; Thomas Digges; Benedict Neale; James Ashbey. A school opened at Bohemia. Father James Whetenhall died the 27th of May, in England. Father Quin was accidentally killed in getting out of a ferry boat, which was being dragged by his horse, on Choptank River, November 27th.—Pennsylvania: Joseph Greaton, Superior; Theodore Schneider; Henry Neale; William Wappeler.

1746—The same with Father James Le Motte, *alias* Lancaster. Father Whitgreave in England. Thomas Poulton, at Bohemia.

1747—George Hunter at St. Thomas' Manor; Thomas Poulton, at Bohemia; James Farrar; Benedict Neale, at Deer Creek, Baltimore Co., Md.—Pennsylvania: Joseph Greaton; Theodore Schneider; Henry Neale; William Wappeler.

1748—Richard Molyneux; Robert Harding, Prince George's Co., Md.; Vincent Philips, in St. Mary's Co., Md.; Thomas Poulton, at Bohemia. John Kingdom, at Bohemia; Father John Digges died.—Pennsylvania: Father Henry Neale died in Philadelphia. Father Wm. Wappeler returned to Europe. Richard Molyneux, Superior; he returns to England the next year.

1749—Geo. Hunter, in Charles Co., Md.; Vincent Philips; John Kingdom, at Bohemia; Robert Harding; Arnold Livers; Benedict Neale, at Deer Creek, Baltimore Co.; Thomas Digges; James Ashbey, St. Mary's Co.; James Carroll; Richard Ellis; James Lancaster; James Breadnall, at St. Thomas' Manor. Father Thomas Poulton died at Newtown Manor, Jan. 23d.—Pennsylvania: Joseph Greaton, Theodore Schneider.

1750—George Hunter, at Port Tobacco; John Kingdom, at Newtown; Benedict Neale, at Deer Creek; John Lewis, at Bohemia; Arnold Livers, at Newton; Thomas Digges, in Sequanock; Robert Harding; James Ashbey, at St. Inigoes; Theodore Schneider, in Penn.; Jos. Greaton, at Bohemia.

1751—George Hunter; Benedict Neale; Joseph Greaton, at Bohemia. Father John Bennet, *alias* Gasling, died the 13th of April, in England.—Pennsylvania: Robert Harding; Theodore Schneider.

1752—George Hunter; Father Hunter made his Retreat at St. Inigoes; Jos. Greaton.—Pennsylvania: Robert Harding; Theodore Schneider, at Goshenhoppen.

1753—George Hunter; John Lewis, at Bohemia; Benedict Neale, at Deer Creek, Baltimore Co. Father Joseph Greaton died at Bohemia, the 19th day of August. Father John Lewis "officiated at his funeral." Father James Farrar died at Hooton in Cheshire, the 18th of July.—Pennsylvania: Robert Harding, at St. Joseph's, Philadelphia; Mathias Manners,

alias Sittinsperger, Conewago; Theodore Schneider, in Hereford Township, Berks County.

1754—John Lewis, at Bohemia; George Hunter, at St. Thomas' Manor; Michael Murphy, at Newtown Manor.—Pennsylvania: Robert Harding; Mathias Manners; Theodore Schneider.

1755—George Hunter; James Carroll; Michael Murphy.—Pennsylvania; Robert Harding; Mathias Manners; Theodore Schneider.

1756—Father George Hunter returned to England in October. Father James Carroll died at the Newtown Manor. Father James Lancaster died at Loretto, on the 3d of December.—Pennsylvania: Robert Harding, Theodore Schneider, Mathias Manners.

1757—James Ashbey, *alias* Middlehurst; William Boucher. Father Boucher was but a short time on the Maryland Mission. He died in England on the 28th of September, in this year.—Pennsylvania: the same.

1758—Richard Molyneux died in England. George Hunter was in England in March of this year. Father Ferdinand Steynmeyer, *alias* Farmer, came to Philadelphia, and remained in that city until his death, in 1786. John Lewis, at Bohemia; James Breadnall; James Ashbey, "late of Newtown," now at St. Thomas' Manor; Father James Augustin Framback came with Father James Pellentz and two other Jesuits from England; Father Pellentz spent ten years at Lancaster, Pennsylvania, and one year and a half at Frederick Town, Md.—Pennsylvania: the same.

1759—George Hunter, Superior, returned from England, the 1st of July. Father Peter Davis died in England, the 1st of July. Father Michael Murphy died at Newtown Manor; John Kingdom arrived from England with Father Hunter; Joseph Mosley at Newtown.—Pennsylvania: Ferdinand Farmer, Robert Harding, Mathias Manners, Theodore Schneider.

1760—George Hunter; Richard Boucher died in England; Vincent Phillips died at Ghent, in Belgium; John Kingdom, Joseph Mosley, at Newtown, Pastor of St. Joseph's Church, St. Joseph's Forest, St. Mary's County, Md.; James Framback.—

Pennsylvania: Father Frederick Leonards arrived, and formed a new settlement with German colonists.

1761—George Hunter; Thomas Gerard died in England; John Kingdom died at Portobacco; Lewis Benjamin Roels arrived from England, the 24th of June; John Lewis; James Ashbey at St. Inigoes; Arnold Livers, James Framback. Father John Digges died in November.—Pennsylvania: Ferdinand Farmer, Robert Harding.

1762—Ralph Falkner; Father Joseph Hattersty arrived July 12th; Joseph Mosley at St. Thomas' Manor.

1763—St. Mary's Church, Philadelphia, was begun this year. Joseph Mosley, at St. Thomas', attending Sakia and Newport. John Williams at Frederick. He begins to build the Church and Residence.

1764—George Hunter; Joseph Mosley went to Bohemia; Father Frederick Leonards died the 28th of October, at Portobacco. —Pennsylvania: Ferdinand Farmer; Robert Harding; Father Theodore Schneider died at Goshenhoppen.

1765—George Hunter, Superior; James Walton and Ignatius Matthews arrived in St. Mary's County in December; John B. De Ritter and John Boone came on the 31st of May; John Lewis at White Marsh; Joseph Mosley settled at St. Joseph's, Talbot County, Md., on the 18th of March.—Pennsylvania: Ferdinand Farmer; Robert Harding; James Pellentz, at Philadelphia.

1766—James Ashbey, at Newtown Manor; John Bolton and James Breadnall, at Newtown; Richard Molyneux died in England, the 17th of May; John Lewis; Joseph Mosley.—Pennsylvania: Ferdinand Farmer; Mathias Manners; Robert Harding.

1767—George Hunter; Arnold Livers, at St. Inigoes; James Ashbey died at Newtown; James Walton.—Pennsylvania: Ferdinand Farmer; Robert Harding; Philip O'Reilly, in Philadelphia.

1768—George Hunter; James Walton began to live alone at Frederick, the 27th of June; John Williams left Frederick, July 27th, and returned to England; Joseph Hattersty and Peter Morris, at Newtown; John Lewis; James Breadnall.—Pennsylvania: Ferdinand Farmer; Robert Harding.

1769—George Hunter, at St. Thomas' Manor; James Walton, Manager at Newtown; Joseph Mosley, at St. Joseph's, on the Eastern Shore of Maryland; George Knight; Joseph Hattersty, at Newtown; John Lewis, at St. Inigoes; Father Hunter went to Canada, May 24th, and thence to England; Philip O'Reilly returned to Ireland. — Pennsylvania: Ferdinand Farmer; Robert Harding; Luke Geisler arrived at Philadelphia, March the 26th.

1770—Father Hunter returned from England, May 18th; James Breadnall; Peter Morris; John Lucas came from England; John Boone returned from Europe (Father Hunter); James Walton; Joseph Hattersty, at Philadelphia.

1771—John Lewis; Peter Morris; Robert Molyneux; Joseph Hattersty died at Philadelphia, the 8th of May, aged 35; Father Hattersty was a most holy and zealous missionary; James Pellentz; James Walton, in St. Mary's County, Md.; John Bolton arrived March 21st; Mathias Manners, at Bohemia.

1772—John Lewis, in St. Mary's County, Md. Father James Breadnall died at Newtown, September the 1st, according to some. I think he died in 1775.

1773—Twenty Fathers in Maryland and Pennsylvania. Their names are: John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Luke Geisler, George Hunter, John Lewis, John Lucas, Mathias Manners, Ignatius Matthews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderich), J. B. De Ritter, James Walton, John Bolton, and Robert Molyneux. If it be true, as I have good grounds to think it is, that Father Harding's death occurred only in 1775, then there were twenty-one Fathers of the English Province in this country at the time of the Suppression.

1774—John Bolton; Father Richard Gillibrand, who served the Maryland Mission for some time, died at Bath, March 23d. Robert Molyneux at Philadelphia; Anthony Carroll in the same city; John Carroll arrived on the 26th of June; Sylvester and John Boarman came the 21st of March; Chas. Sewall and Augustine Jenkins came the 24th of May; Mathias Man-

ners at Bohemia; Ferdinand Farmer at Philadelphia. John Baptist De Ritter at Goshenhoppen.

1775—John Lewis, Superior and Vicar-General, at St. Inigoes; Austin Jenkins; Robert Molyneux; Mathias Manners died at Bohemia on the 15th of June; Joseph Mosley at Bohemia; Philip O'Reilly, a missionary for some time in Maryland, and afterwards distinguished in Guiana, died in Dublin the 24th of February; Anthony Carroll left for England on the 7th or 8th of May. Bernard Diderick attended Baltimore and Elk Ridge from 1775 to 1784.

1776—Augustine Jenkins; Peter Morris, at Bohemia; James Walton; Ferdinand Farmer at Philadelphia; Robert Molyneux at Philadelphia.

1777—Arnold Livers died at St. Inigoes, August 16th.

1778—George Hunter, at St. Thomas' Manor; James Walton, at Newtown; Robert Molyneux, at Philadelphia.

1779—John Lewis, at Bohemia; Superior and Vicar-General; Robert Molyneux, at Philadelphia; Father George Hunter died at St. Thomas', on August the 1st, and was buried beside Father John Kingdom and Father Leonards. Ignatius Matthews at Port Tobacco.

1780—John Lewis, Superior and Vicar-General; Ferdnand Farmer and Robert Molyneux, at Philadelphia; John Ashton; Ignatius Matthews, at Port Tobacco; James Walton, at Newtown Manor; Austin Jenkins with Father Walton; John Carroll, at his mother's residence in Montgomery County; Thos. Digges; Joseph Mosley, Talbot County, Md.; Benedict Neale; John Bolton, in Charles County; Charles Sewall.

1781—Robert Molyneux, at Philadelphia; Father Wappeler died at Ghent, in Belgium,—an old paper before me says he died at Bruges.

1782—John Lewis, Superior, at Bohemia; Bernard Diderick; Ignatius Matthews, at St. Thomas' Manor; Peter Morris died suddenly at Newtown, November the 19th; Lewis Roels.

1783—Ferdinand Farmer, at Philadelphia; John Boarman, at Port Tobacco; Robert Molyneux, at Philadelphia.

1784—James Walton succeeded Ignatius Matthews as Pastor of St.

Inigoes on the 19th of December; Henry Pile arrived in the month of July; John Boone.

1785—Robert Molyneux, at Philadelphia; Father Walton builds the second church at St. Inigoes. He laid the corner-stone on the 13th of July; John Ashton, Procurator; Ferdinand Farmer at Philadelphia; James Pellentz, Conewago; Charles Sewall, at Baltimore; Luke Geisler, in Lancaster County, Pa. John Lewis, at Bohemia; Henry Pile, at Newport, Charles County, Md.

1786—Father Ferdinand Farmer died at Philadelphia on the 17th of August; Father John Baptist De Ritter died on the 3d of October; Robert Molyneux at Philadelphia; Luke Geisler and Francis Beeston with Father Molyneux; St. Peter's Church, New York City, was to have been opened on the 4th of November of this year. The "first stone" of St. Peter's was laid by the Spanish Minister. Luke Geisler died at Conewago, August 10th.

1787—Robert Molyneux, at Philadelphia; Francis Beeston with Father Molyneux; Benedict Neale died at Newtown on the 20th of March; Joseph Mosley died at St. Joseph's, Talbot County, and was buried in the church which he himself had built; John Bolton succeeded Father Mosley at St. Joseph's, Eastern Shore of Maryland.

1788—Charles Sewall at Baltimore; Father John Lewis died at Bohemia, the 24th of March. Robert Molyneux left Philadelphia to succeed Father Lewis; Francis Beeston at Philadelphia; Francis Neale left Liége on the 3d of April, and was in Baltimore in November; John Bolton, at St. Joseph's, Talbot County.

1789—Robert Molyneux, at Bohemia.

1790—Francis Beeston, at Philadelphia, up to the 29th of May; Charles Sewall, at Baltimore; Robert Plunkett; Francis Neale. Father Ignatius Matthews died at Newtown on the 11th of May. Francis Beeston spent a part of this year at Bohemia. Father Charles Neale, at Port Tobacco.

1791—John Ashton and Robert Plunkett, at White Marsh; Francis Beeston, at St. Thomas' Manor.

1792—James Framback, at Frederick; Charles Sewall, at Baltimore; Father Charles Neale, at Port Tobacco.

1793—Bernard Diderick died in September, at Notley Hall; Francis Beeston, at St. Thomas' Manor; Charles Sewall, at Bohemia; Father Charles Neale, at Port Tobacco.

1794—Father Louis Roels died at St. Thomas' Manor on the 27th of February; Father John Lucas died on the 11th of September; Father Anthony Carroll was killed by robbers in London on the 5th of September; Father John Boarman died at Newtown; Francis Beeston, at Baltimore.

1795—Father John Boone died at St. Inigoes on the 11th of April; at the same station died Father James Framback, on the 17th of August.

1796—Robert Molyneux, at Georgetown College, in June; Francis Beeston, at Baltimore.

1797—John Ashton, at White Marsh; Charles Sewall, Agent of the Corporation; Robert Molyneux, at Newtown; Henry Pile, at Newport, Charles County, Md. Francis Beeston, at Baltimore.

1798—James Walton, in St. Mary's County; Charles Sewall, at St. Thomas' Manor; Austin Jenkins, at Newtown; Robert Molyneux, Superior, at Newtown; John Bolton, at St. Joseph's, Talbot County.

1799—Robert Molyneux, at Newtown; John Bolton at St. Joseph's, Talbot County, Md; Austin Jenkins, at Newtown; Henry Pile, at Newport; Charles Sewall, at St. Thomas' Manor.

1800—Father James Pellentz died at Conewago on the 13th of March; Father Augustine Jenkins died at Newtown Manor, on the 2d of February; Sylvester Boarman arrived at Newtown, August 14th; Robert Molyneux, at Newtown; Henry Pile, at Newport.

1801—John Bolton, at St. Joseph's, Talbot County; Robert Molyneux, at Newtown; Ignatius B. Brooke, at Newtown; Henry Pile, at Newport; Father Charles Neale, at Port Tobacco.

1802—John Bolton came to Newtown on the 7th of April; Ignatius Baker Brooke, Newtown; Robert Molyneux, Newtown, Francis Neale, at Georgetown College.

1803—Robert Molyneux, Ignatius B. Brooke, and John Bolton, at Newtown; Father Joseph Doyne died at St. Thomas' Manor,

Charles County, Md.; Father James Walton died at St. Inigoes; Henry Pile served at Newport and Cob Neck, Charles County; Charles Sewall, St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown; Charles Neale, at Port Tobacco.

1804—Robert Molyneux, at Newtown; Ignatius B. Brooke and John Bolton, at Newton; Charles Sewall, at St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown College; Henry Pile, at Newport, Charles Co., Md.; Father Charles Neale, at Port Tobacco.

1805—Father Molyneux left Newtown in August, and went to Georgetown College; he was appointed Superior of the Mission, and resided at St. Thomas' Manor; Ignatius B. Brooke, John Bolton, at Newton; Francis Beeston; Sylvester Boarman, at St. Inigoes; Father Thomas Digges died at Baltimore; Charles Sewall, St. Thomas' Manor; Francis Neale, at Georgetown College; Father Charles Neale, at Port Tobacco.

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Treacy, William P.

AUTHOR

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